

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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THE DAY-STAR

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E. JACOBS.—Editor & Publisher.

Letter from Bro. Strong.

And He shall confirm the covenant with many for one week. Who shall confirm he covenant? He, Christ, the Messiah, the Anointed. What covenant? The covenant made with Abraham. What was the covenant that God made with Abraham? It was first, that in him and his seed (which is Christ) should all the nations of the earth be blessed; and they should be immovable as the stars. (see Gen. 15: 5)—and secondly, it was that God would give unto him, and unto his seed after him, the land of Canaan for an everlasting possession, which Abram understood to be a better country: viz. heavenward, wherein he looked for a city which hath foundations. Did Messiah the Prince appear after, and at the end of the seven weeks, and thirty score and two weeks? (sixty nine weeks?) No did. Did He confirm the covenant? He did, so far as to bring in everlasting righteousness; and show that in him, as the true seed, all the rest of the earth should be blessed. And this he did by being once offered for the sins of the people: This he did, as the Lamb of God, who taketh away the sin of the world. But did He confirm the covenant for one week? He caused the sacrifice and the oblation to cease, in the midst of the week. That he, the Messiah was crucified near the middle of the one week, has been shown. Then if his resurrection, and continuance, for forty days in his resurrection state, before his ascension, would not be much over three and one half years, until his ascension from the time of his baptism—How can it be said that He has confirmed the covenant for one week? And how can it be said he confirmed that part of the covenant which related to the possession of the land?—To the first of these two questions I answer, It can not be shown that He, Christ, the Messiah confirmed the covenant only one half of the week—and to the second question I answer, He did not confirm the covenant by either entering into the possession of the promised land, or by putting any of the true seed of Abraham in possession of the land—He himself declared that he had not where to lay his head. What then? Must the promise and prophecy both fail?—I answer by no means: Christ said himself to his disciples, John 16: 16. "A little while (one half of the week) and ye shall not see me," (that is the last half of the week) and again a little while "ye shall see me" (that is at his Second Coming, for the purpose of confirming the other half of the week or three and one half years—when he will plough all the countries of the world, and bring in his kingdom.)

In the last half of the week there will be a great destruction of the world, and then the people admitted into and made to partake of the gospel—at the conversion of the Jewish day began at the setting of the sun—So this Day of the Lord began and continued twilight from Dec. 1842 to April 1843, and that then the virgins

took their lamps and went forth, and that for 14 years they all agreed and there was no knowing which were wise and which were foolish; and that in as much as for 18 months the lamps were used before midnight (10th of 7th month Oct. 23, 1841, —So one and a half years has passed since the cry, and the wise and foolish virgins become distinct—and we are now in the twilight, and I for one, expect that He will come exactly at the same time in the week in which he went away and the two men clothed in white said he would come in like manner as they had seen him go into heaven, but says brother Williamson his going away was going to the Father, and as God the Father is Spirit, going to the Father was going from flesh to spirit. To this I am agreed, and that it was the truth, that his going was going from flesh in which he was manifest, to Spirit. —But hark! He said I go away but I will come again—Now if his going was to the Father, his coming again must be coming from the Father, and if his going was from flesh to Spirit, his coming again must be from Spirit to flesh—But say some, His coming is to be manifest in our flesh—I believe He is to be manifest in our flesh. First, when all the signs have been witnessed, we are required to know that he is nigh even at the doors—2nd, when we became convinced that we were in the Laodicean state, we were requested to hear his voice, while knocking at the door, —and if we overcome and open the door we shall know that He has come suddenly to his temple (and Paul says, know ye not that ye are the temple of the Living God,) and that he is indeed like a refiner's fire and like fullers soap.—We shall know that although the strong man (the carnal affections) has been armed yet that a stronger than he has come and that the strong man has been bound and cast out; that the buyers and sellers are driven out; that the tables of the money changers has been overturned; And that we in him, and he in us, are now ready to offer an offering in righteousness. May we each for ourselves know these things and may he preserve us blameless soul body and spirit—it is for us to know, not only that our souls and spirits are sanctified, but that the body is alike sanctified. For now is not the salvation of the soul only, but the salvation of the body—The adoption to wit the redemption of the body—May each of us see and know that we are sealed to the day of redemption.

SILAS G. STRONG.

Letter from Bro. Hotchkiss.

Auburn, N. Y., May 18, 1846.

DEAR BRO. JACOBS:

There is at this time as I now understand from the brethren, some very wonderful and marvelous demonstrations of the power of God among those who have been getting together, some 30 or 40, at the village of Stillwater Livingston Co. in this state. It is represented by the communications which come from those brethren who write, that the work is of such a character that it is demonstration clear and undoubted to them, but of such a character that mortal tongue cannot describe it, or pen ink and paper portray it. They

nothing impure and unclean can dwell in them, and that they have immediate relations with the Lord, who has wrought a mighty change in their hearts, who has refined in them all that was earthly, and all that was evil, nothing impure and unclean can dwell in them.

It is perhaps unnecessary to add that some of your readers may be perplexed in looking at my chronological argument, lately published, in consequence of some errors in the figures given to re-

present dates. To say nothing of some grammatical errors and the omission of one or two lines where reference is had to our revolutionary history it should read in the first column that 6557 is the Julian period for 1844, not 1843. On the 1st column read, Christ must have been born in previous to A. J. P. 4709. B.C. 5, instead of B.C. 4.

C. B. HOTCHKISS

Letter from Sister Willard.

Oswego Ind. April 29, 1846.

DEAR BRO. JACOBS:

In meekness and simplicity I wish to address you this morning, feeling very much my inability and unworthiness.

But one thing comforts me and that is this, that I am writing to one who has always dealt kindly with me, notwithstanding my many imperfections and frequent calls upon his time. Should anything in this letter require "remarks" I feel that I need not be concerned about the spirit in which they will be given; and I will try to take heed to my spirit, that I receive them rightly.

Tbere has been much said lately in the Day Star on the character of our adorable Savior, the Lord Jesus Christ. And here I feel like pausing and taking my shoe from my foot, for truly this is Holy ground."

I have been deeply interested in searching the blessed Bible a little on this great subject. How I long for ability to grasp it, because it is so glorious. Just hear God's gracious words: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, his seed shall endure forever, and his Throne as the Sun before me. Ps. 89: 34—36.

Now the following from Luke 1: 32, 33, promises beyond doubt that Jesus is the promised heir to David's Throne. The Angel in speaking of him says, "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David, and he shall reign over (not to only) the house of Jacob forever; and of his kingdom thereto shall be no end." And sweet acclamations of "Hosanna to the Son of David" were cried to him in the temple by the children.

The following from Rom. 1: 1, 3, 4: shows the combined personage of our blessed Jesus. "Paul a servant of Jesus Christ, called to be an Apostle, and separated unto the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of Holiness, by the Resurrection from the dead." Paul in speaking of his resurrection says, Acts 13: 32, 33, "and we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." Now Peter boldly declares of Him who "saw no corruption," "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2: 36.

Now with these few passages from the sure word, showing our Savior's combined character, I would ask how is it possible that his second advent can be made into the hearts of his people? There is not of necessity, be a "glorious appearing" as prefigured in vision "in the holy Mount." Much might be said on this momentous subject, but I have chosen to be brief, feeling my utter inability to touch the subject. I hope Bro. Chaplin will send you an article soon on this subject.

My brother I want to heed the exhortation "Be not high minded but fear." Rom. 11: 20.

In reference to family relations I think we must sustain them, so long as we go by the "Lamp."

In regard to the gathering, I can not see any required by the word of God until "Our God shall come, and not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psa. 50: 3, 4, 5.

You intimated that you were going to extract from "the Sacred Roll," as authority, or a guide to us in our duty. Can this be Bro. Jacobs? Our hero for a "thus saith the Lord?" Is not the "Amen" of Revolution the boundary for faith and practice, until the "Day dawn and the Day-Star arise in our hearts?" *

In view of what I have said, Bro. J. will please remember that it is said, that "the stripes of a friend, are better than the kisses of an enemy."

Be assured that you have my prayers that you may rightly understand God's Word. My love to sister Jacobs.

E. S. WILLARD.

* Certainly. A little further time will satisfy Sister W. that any further remarks on this letter at present is unnecessary.
Ed.

Letter from Sister Willard.

Oswego May 15th 1846.

BRO. HAMILTON:—

You will perceive that I have misunderstood our highly esteemed Bro. Jacobs. The coming which I thought he meant for a long time, was that mentioned in Dan. 7: 13, 14, which we have thought had its fulfillment on the "10th day" &c. Here I thought was the right given to the territory and subjects, which I thought he would glorify at his appearing and Kingdom. This is what I thought was meant by the Kingdom being set up in the days of these kings. But now it is only the eye of faith which can see it, but I do not think this will be the case when the King in his glory appears. What are we to think of the glowing language of the Bible on the Second Coming, if it has taken place? Does God ever excite expectations which he will not realize to his people! Nay, let God be true, and every man who misunderstands his word, stand corrected. Another view which is advocated in the Day-Star, that the King, subjects, and "the holy Jerusalem" are all one. Now my Brother, when I take the two last chapters of Revelation, and read them; there I have the city described as made "of pure gold like unto transparent glass." Then there are "the nations of them that are saved" walking "in the light of it." And lastly, there is "the Throne of God and the Lamb" to be "in it" and "his servants" are to "serve him" and "to see his face" &c. Now here are three things as distinctly described as any one could describe the sun moon and stars, and where is the warrant for calling them one! I would say, what God hath separated, let not man join together, and visa versa, "What God hath joined together let not man put asunder."

I never thought the bible upheld Bro. Jacobs' course in this last hinted subject. But I longed to be as the Angels' and I commended him in this, looking upon it as child-like and consistent with the shortness of time and salvation by faith, but I see subsequently, Bro. J. thinks infants will be saved. But the conclusion of the whole matter is, I must take the Bible as my guide. I am called, being a wife and mother, and I think I shall not be condemned for obeying God in each of these relations; I am grieved when I hear brethren, putting a yoke upon the disciples, which the word of God does not warrant. Bro. Peavey is advising the believing husband or wife, as the case may be, to leave. But what does the Apostle say! "If the unbelieving choose to depart, let them depart: a brother or sister is not in bondage in such a case."

To the Law and testimony: If they speak not according to these it is because there is no light

in them. Brother, allow me to speak plainly on this subject, for I regard one step from the plain word of the Lord, hazardous. It certainly cannot be, in the sight of God, gratifying the lusts of the flesh, to obey him in each relation which man is recognized as sustaining in the Bible.—Please read 1 Cor. 7: but especially the 10th and 11th verses; also Eph. from the 22nd verse of the 5th chap. to the 10th verse of the 6th chap. It seems to me if there is a lovely, pure, or heavenly sight in this fallen world, it is to see God obeyed as therein directed. But O! do not judge me, as wishing the miniature contained only until the Great Limner has finished the portrait.—Then to those who by patient continuance, in well doing, seek for glory, and honor and immortality, shall be the reward of eternal life, Rom. 2: 7.—Until this glorious consummation, the purest and happiest state of society, is when the precepts of the Bible are most strictly adhered to in every relation.

O do let us try to look at things in the true light, which is the light of Revelation. Don't let us go to the "Sacred Roll" or among any class of people who do not follow the Bible. How can our dear brethren gather in little villages in different parts of our land, and call them Mt. Zion. Just read the first five verses of the 14th of Revelation. Are they, while encompassed with all the wants that they ever had as men, and surrounded with beings like themselves, are they, I ask, on Mt. Zion? Please read the scripture just referred to above. O my brother! do let us see things as they are!

There is one scripture which has greatly comforted me in view of the fragments of the once happy company that were going to Mt. Zion. It is found in Dan. 12: last part of the 7th verse.—"When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." I am truly glad Bro. Jacobs is resting from his distracting duties as Editor. I do hope, and fervently pray, that his journey may be the moans under God, of restoring him to a right understanding of God's Word. Do not think that I have attempted to teach by this letter, No, No! I have only been honest to tell my understanding of the Bible, on one or two points, that I may be set right, if wrong. I am trying to prove all things and hold fast that which is good.

It is my husband's wish, that we contribute no further for the "Day-Star," until its standard is planted wholly and solely upon the Word of God, which is the only anchor in this storm. You have our prayers.

E. S. WILLARD.

REMARKS. (by Jacobs)

I am sorry if I have written so blindly that Sister Willard, or any other one, has misunderstood me. My design has been to be perfectly plain, open, and frank, in communicating my thoughts; and I can not now see how, sister Willard misunderstands me. "The coming" which I meant, and which I still mean, as having taken place, & being still in process, is "that mentioned in Dan. 7: 13, 14." And now tell me where I shall turn, to find in the language of inspiration, a description of a more glorious appearing than the one above referred to. It matters but little what we "think;" if we are to be governed by the Word of God, then let us follow it consistently; for surely it is not inconsistent with itself.

It is granted that the Kingdom has been set up some time in the generation in which

bas said he would cause his "people to inherit substance." If we have found a faith that is composed of substance, there can be no necessity of exchanging it for the shadow again.

"What" says sister Willard, "are we to think of the glowing language of the Bible on the Second Coming, if it has taken place?" The one who has not received the faith of Christ's Second Coming, can not value the glowing language of the Bible, so highly as the one who has received it. But what language more glowing than Dan. 7: 13, 14! And this, sister W. admits to be fulfilled. How easily now, can the skeptic drive you from your text, back to the point from which you started, and that too with your own weapons.

The glowing language of the Prophets concerning the first Advent, was unmeaning to the Jews, because it did not reach their expectations in the manner of its fulfillment: And out of all the mighty multitude that looked for the Messiah there were but a very few, of the most despised, who realized the glowing language of the scripture on that point.

I deeply sympathise with sister Willard, in her disappointment in not seeing Christ as she expected. Her expectations, so highly excited, as well as thousands of others, have very much fallen, and are destined to fall still lower, with every one that is truly the Lord's (Isa. 63: 14.)

This is in perfect accordance with the dealings of God toward his children in all past time. There is not an instance now occurring to my recollection, where the hopes of God's children have not been disappointed in the manner of his fulfilling his promises. Nothing can be conceived more mortifying, than the trials through which God is leading all true hearted Advent believers. Like the children of Israel, filled with the highest possible expectations of a sudden—supernatural transition they find themselves suddenly landed in a wilderness where even the slavery of Egypt, with its leeks and onions, become preferable to their state.

I hoped that sister Willard would have patiently pursued her way, finding no fault with the spies who have been up to the goodly land: But I must deal tenderly, for I know she would not talk as she does, if she had experienced what some of the children have: We must be kind to her and others in a like state, because we know they are doomed to perpetual disappointment while they are looking for the coming of Christ in the future, or (perhaps ignorantly) say in their hearts, "my Lord delayeth his coming."

That the Day-Star advocates the view "that the King, subjects, and Holy Jerusalem, are all one," may be true; but if it does, it is also true that the writer who advocates such view, is alone responsible for it. There is, however, a sense in which the doctrine is true, and also a sense in which it is not true. The King is the Father of the Everlasting Age, (Isa. 9: 6; John 14: 20.) The Holy Jerusalem is the mother of us all, (Gal. 4: 26;) And all the true children of God are members of the household, (Heb. 12: 22.)

things not seen. What is there, among the things for which we hope, better than substance? God and the Lamb, (Ver. 22.) But the streets of it were gold, (Ver. 21.) Yes "and in the midst of the

street of it, and on either side of the river was there the tree of life—literal, if the gold is literal; and when the gold is comprehended, then it will be comprehended how it can afford nourishment to sustain a tree, to bear literal fruit;—for instance apples, pears, or peaches—composed of the juices of literal gold. My dear sister, “the trial of your faith is much more precious than that of gold which perisheth,” (1 Pet. I: 7.) That city is described in Isa. 26:—54:—60: 13—22, &c. None will dispute with sister W. about the three things that constitutes the city.

Is a man to be cut off as a heretic because he believes infants will be saved! I have not intended to be wise in that matter, above that which is written. If I have taught any thing contrary to the Word, let it be shown that it may be retracted.

How can the Bible be made to harmonise the declaration that it is the only, rule of faith and practice, while the Bible itself teaches that as “many as are the sons of God, are led by the Spirit of God.” Is there no spirit of God but what is in the Bible? Is there no other Holy Ghost but what is in the Bible? Why then is it written “I will put my laws in their hearts, and in their minds will I write them?” It is true that the spirit of God will teach nothing contrary to the Bible, but to say that it will teach nothing more, would be saying the Spirit of God had made a mistake in what it has taught. The deaf, and blind, have as sure a guide as any others.

If the Bible is your guide live up to it, and you will soon receive the unction by which you will know all things. If you are “called being a wife and a mother,” fulfil your obligations in accordance with the Bible, and live a life of virgin purity.

I do not understand Mr. Peavey as advising believing wives and husbands to depart from, or go away and leave their unbelieving companions; but they are bound to serve their brethren in the body of Christ, Eph. 2: 19; 1 Cor. 12: 13; And none but unbelievers will depart from that body, when once gathered in to it. The believer is not certainly required to tarry in the camp of the devil with one of his children, after God has called his own to “come out.” His people must obey him; and in the process of that obedience, “if the unbelieving [that has followed along for the sake of companionship] depart, let him depart.

The references to 1 Cor. 7: and Eph. 5: 22—having been partly considered in our last, it is unnecessary to refer to it here, only to request the reader to weigh particularly, the subject upon which the apostle is treating; (Eph. 5: 32)—Christ and the church—and ask himself again, what the marriage relation has to do with the gathering in Christ, or with those who are accounted worthy, &c.—who neither marry nor are given in marriage. It is stated in ver. 29, that “no man ever yet hated his own flesh;” and the gospel requires this of the Christian, and the hating also even the garment that is spotted by it; Jude 23, Rom. 8: 9; And the “flesh lusteth against the spirit,”—is contrary to it, and must be crucified.

There has been light enough brought out on this subject, for all who wish to obey God, and be found on the safe side of the question. There is a safe, and an unsafe side to every question; and now suppose we turn away from the awful, horrid view of God's requirements, such as is taken by wicked men, and propound a few questions which can easily be answered on the safe side.

Is it wrong to abandon every fleshly relationship—hating father, mother, wife, children, forsaking homes, lands, &c. solely for Christ's sake? Who can be better prepared for all you can look for in the future, than the one who acts the most as Christ did while on earth at his first Advent?

Does the brother whose fall you so deeply deplore, bear less crosses than formerly—are there more sins hanging about him, and is the spirit, (by which alone you have a right to try him) less mild, and Christ like?

Is it wrong to “receive a hundred fold now in this time,” of houses, lands, fathers, mothers, brothers, sisters, and children, with persecution, because the devil has unwillingly [Heb. 12: 26, 27.] labelled the promised good with the odious name of *(Shaker?)*

Can you reject the only tree on earth which bears the gospel fruit, and stand guiltless before God in this solemn Judgment Day?

Can you prove the course which you condemn to be unscriptural? Then do it and I will forsake it.

—————
Letter from Bro. Huber. ✕

Middletown Ct., May, 13, 1846.

DEAR BROTHER:

It is with no ordinary feelings that I address you at this time, nor would I do it without first imploring the enlightening & guiding influence of God's Spirit & word, that I may say nothing but what is in accordance with His will, and that I may have grace to say it in the spirit of meekness and love.

Nearly a year ago I wrote you a letter which was published in the Day Star. That letter contained a statement of the views I then had on certain parts of God's word, as connected with the doctrine of Christ's speedy Coming, and what may be called the *Advent movements*.

That these movements were of God, and that we were right in the main in the preaching of '43 &c. I still firmly believe; but that some errors, the result of human frailty, were connected with much truth, I think cannot and will not be denied by any, though brethren may, and do differ in opinion respecting what those errors or mistakes were. Having examined the word still further and taken it as the man of my council I see now clearly, I believe, where I erred in the points referred to in my aforesaid communications; and though my influence is but small, yet such as it is, I desire it to be used in favor of the Truth, and therefore would have my former errors acknowledged and my present faith published as extensively at least, as those have been circulated, that I may undo, as far as I can, their injurious influence; for error is always more or less prejudicial, and when we come to see our mistakes, it is but right and just, as honest men, to confess them, that we may obtain mercy at the hand of our Heavenly Father.

And first, I would say, that I believe now that the 2300 days are not yet ended, for at the end the vision was to speak Hab. 2: 3. By the speaking of the vision I understand its fulfillment, or the realization of the subject of its prophecy: and as these evidently carry us down to the coming of the Lord, Dan. 7: 9, 10. and the Lord has not yet come, the vision has not as yet spoken, and therefore the days are not yet ended. Hab. also plainly predicted that the time on the tables would be a little anticipated, and therefore his exhortation, if the vision (apparently) tarry wait for it, for it will not in reality tarry, but at the (true) end it will speak and not lie.

Second I believe now that the Kingdom of God has not yet been set up, but its establishment is still in the future, to take place when the Lord shall come with all his saints: for the little horn is still waging war with the saints and prevailing against them; which it is to continue to do until the Ancient of days comes, and the saints possess the Kingdom. Dan. 7: 22.

3rd I believe now that Rev. 14: 14—18, is not yet fulfilled, nor will be until the Lord shall come in the clouds of heaven (or as Luke says ch. 21: 27 In a cloud, which corresponds with the Revelator's expression, 14: 14 on a white cloud) with power and great glory, and shall send his Angels to gather his elect from the four winds, from one end of heaven to the other. Matt. 24: 30, 31, at which time judgment shall be given to the saints of the Most High; Dan. 7: 22, and power over the nations to rule them, in conjunction with Christ their glorious Head, with a rod of iron, and break them to shivers as a potter's vessel, Rev. 2: 26, 27. Ps. 2: 8, 9. Dan. 2: 34, 35.

4th I believe now that the door brought to view in the parable of the virgins is not yet shut, nor has the Master of the house yet risen up, Luke 13: 25; for in both passages, it is plainly taught, that after their fulfillment there will be no more going out nor getting in; but there are clear evidences that individuals who believe themselves shut in have got out by falling into sin, while others, (though they be few) that were considered to be without, have through the mercy of God obtained admittance.

Again taking the parable of the 10 virgins to be a minute description of the late Advent movements, shall we claim a *literal, visible fulfillment* of its various parts with the exception of that which forms its CROWNING POINT, the coming of the Bridegroom? No, my dear brother, as certainly as all the prophecies respecting our blessed Savior's first Advent were fulfilled literally, so certainly may we expect a *literal & visible fulfillment* of those relating to his 2nd Advent, and above all will the Coming of the Bridegroom be as *literal and as visible as the going forth of the virgins*, and the wise will all know it, without a doubt when they have met him & are shut in with him, while the foolish will be as fully aware that the door is shut, though they suppose, or would fain hope that it may yet be opened to them by virtue of their profession and their former success in prophesying & casting out devils in Christ's name, which will cause them to knock for admittance, but in vain.

Many more arguments from the scriptures might be presented in support of the present views on the points alluded to, but these I trust will suffice, as I am aware I ought not to occupy too much room in your paper.

I sincerely regret that I ever was instrumental in spreading the errors which I now see to be such, and which I now renounce as publicly as they were made known, praying to be forgiven for all the injurious influence they may have exerted, and for grace to counteract it as much as may be in my power, by consecrating myself anew with all my ransomed faculties to the service & cause of God for the salvation of my own soul, and the souls of others instrumentally, whom I would warn and intreat by the mercies of God, and in view of the speedily approaching judgments to be reconciled to God, and thus prepare for the coming of the King of Kings, whose Advent is at the door, and according to my present view will in all probability occur this year, and cannot take place later than 1847. ✕

My dear brother Jacobs and other brethren in the Lord, as I love you sincerely and desire to meet you in the Kingdom, I pray that you also may see the errors we have mutually embraced, and that you may have grace to acknowledge and renounce them, and then be as valiant in defense of the truth, as you have been in the preaching of the former.

The God of all grace and peace be with you, my dear brother, strengthen, comfort, enlighten, sanctify and save you and your dear family in his everlasting Kingdom.

Your affectionate brother waiting for the speedy personal revelation of God's Son from heaven at the end of the days.

J. F. HUBER.

REMARKS. (by Jacobs)

Bro. Huber makes the end of the 2300 days, &c. the end of Habakkuk's vision, at which time “it shall speak and not lie,” occupy the same point

ia Chroology. Is this correct? It does not appear so to me.

The vision of Habakuk, is found in the two first chapters of his prophecy. What ever agreement it may have with other prophecies, or with the vision of Daniel, it still is true that it is the vision of Habakuk; and he says "it is yet for an appointed time, but at the END it shall speak and not LIE." We find the end of the vision in Ch 2: 20; and then he tells us what it is that shall speak when the appointed time has expired. The Lord is in his Holy Temple; let all the earth keep silence before him."

Mark! "His Holy Temple." It does not need cleansing if it is holy; neither would the Lord be in it if it was not clean. If the temple in which the Lord is, at the end of the vision, is Holy, the Sanctuary must be holy also; because it is a most sacred part of the temple; the resting place of the Shechinah, and the temple could not be called holy while the Sanctuary was polluted. Therefore it is clear that the temple will be holy, and the Lord in it, when the end of the vision comes, and all the earth called to silence. But what is the state of the Sanctuary at the end of the 2300 days? It is polluted, it is trodden down; but THEN it shall be cleansed. The cleansing only begins with the ending of those days. Notice closely the language, Dan. 8: 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand three hundred days; THEN shall the sanctuary be cleansed."

So long as the polluting foot of the transgression of desolation trod the sanctuary it could not be clean: Its permission to tread down both the host and sanctuary was unto 2300 days—after those days expired, its polluting foot was no more to enter this place; but then it "shall be cleansed." The end of the 2300 days then could not be at, or extend to the end of Habakuk's vision: consequently the 2300 days must have ended, and the sanctuary must have been cleansed prior to the events referred to in the days of the coming of our Lord, Dan. 7: 9, 10; and it shows clearly that the 2nd Advent of our Lord is not a single event in his "days" but a series of events in progressive order: The cleansing of the sanctuary one, and the speaking of the vision another: Again his coming in the character of a Bridegroom, his coming with ten thousand of his saints, his coming with a shout, with the voice of the archangel—his coming as a thief, his coming in flaming fire, his coming in and snipping with those who hear and open the door while he stands knocking, &c. all are different events in the days of his coming, and occupy different points in chronology, and each one brings to view his coming; therefore, it appears not right to say the Lord has not come until we arrive at one particular event such as is mentioned in Dan. 7: 9.

2nd. "The Kingdom of God is not yet set up." I am sorry that Bro. H. does not now see the beauty and light in the following text, that he did some time ago—they certainly are no less beautiful or clear in themselves now than then—but fulfillments of the Word in other portions harmonizing with them, make them, it seems to me, show brighter and brighter. How sweetly he quoted Ps. 2: 3. Dan. 9: 13, 14. 2: 44. 12: 1. Luke 19: 12-15. Heb. 12: 28. Rev.

11: 15, &c. as evidence conclusive of Michael's having stood up, Christ's having been crowned King—the kingdoms having become our Lords', and of the Seventh trumpet's having begun to be sounded in his former letter published in the Day-Star. Those texts are certainly as true now as then, and if true, the Kingdom of God is set up. All our Advent brethren believe the 6th trumpet ceased to sound some years since, that the 7th would sound quickly after the 6th ceased, that the sounding of neither of the trumpets was known by the physical sense of hearing, but by the prophetic events—marking their beginnings, continuings, and endings, and that no one prophetic event would re-occur. Then, admitting these facts we are constrained, it does seem, to admit that the kingdoms are the Lords. We have had the first event (at least) of the 7th trumpet, Rev. 11: 15; thousands have sounded the proclamation, and shall we say of this what we could not be induced to do of any other, that it must re-occur? If it should, how would we know—that every event would re-occur? and how frequently—hut God has not thus trifled with us in his word—how dare we throw such a shade over his character? we dare not.

H.

THE JUDGMENT DISPENSATION.

It is declared by Paul, in Acts 17: 31, that God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." Our Lord, also, declares, John 5: 22, that "the Father judgeth no man; but hath committed all judgment unto the Son." Again, Peter testifies, Acts 10: 22, that "Jesus of Nazareth was ordained of God to be the Judge of quick and dead." And Paul, in his charge to Timothy, 2 Tim. 4: 1, says Christ will "judge the quick and dead at his appearing and kingdom."

But there is no point of doctrine more plainly taught in the word of God than that the righteous dead are raised at the coming of Christ. See 1 Cor. 15: 22, 23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's, at his coming." Again 1 Thess. 4: 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God; And the dead in Christ shall rise first." Thus we see that the resurrection of the saints takes place at the personal manifestation of our Lord. As therefore the judgment precedes the personal manifestation, and yet the Coming of Christ and the judgments are, as we have seen, inseparably connected, it follows that the great event, called the coming or appearing of our Lord, has a commencement and a termination. In other words, instead of its being crowded into a mere point, it occupies a space of time during which the judgment decisively is passed upon the living and the dead.

Look for a moment at the doctrine of the judgment according to the theological standards. They tell us that when the good man dies his soul flies away "beyond the bounds of time and space," and there he enjoys all the felicities of heaven in the presence of God and the holy Angels: while, on the other hand, the soul of the wicked man at death sinks into hell to suffer indescribable torments. In this condition of bliss or woe the two opposite classes are to remain after death until the resurrection and judgment. At length, after the lapse of many ages, (for these sage teachers almost invariably put the final day of reckoning a great way off) at last arrives the day of final and general judgment.—Christ makes his appearance upon his judgment seat in mid heaven: a mighty Angel standing literally with one foot upon the ocean and the other upon the land, blows a literal trumpet, and summons the universe before the bar of the judge: the souls of the righteous, who

have for ages enjoyed the ecstatic bliss of heaven, leave their glorious seats: the souls of the wicked that have been so long time writhing in all the agonies of the lost, leave their horrid prison: and these two classes of souls, of extremely dissimilar character, meeting again on the earth, their former abode, and mingling together in confusion dire, fly in all directions to seek their sleeping dust, which, in some indescribable manner, they enter and re-assemble: and every individual of all the generations of Adam, both the righteous and the wicked, clothed with immortality, stand before the judgment seat of Christ. The books are then opened, and the deeds, and words, and thoughts of each individual of all that vast multitude, which have been carefully recorded in those books, are canvassed and rehearsed before the assembled universe: and as the character of each one is ascertained, he takes his proper place on the right hand or on the left hand of the Judge. When it has been clearly and satisfactorily proved to all concerned, by this judgment assize, that no mistake has been made in the previous awards, by admitting the righteous to the joys of heaven at death, and consigning the wicked to the woes of hell; and all this labour of critical investigation and publication of the minutest details of deed, or word, or thought, is concluded, the saints are to be taken back to those seats of blessedness and glory which they had been obliged to vacate for a season; and the wicked are sent back to their dark and dismal cells in the prison of woe, from which they had been for a season relieved; and all being ready, the word is given, and the earth and all created things are blotted out of being! Ah! how true is the declaration of the Word of God, that "Evil men understand not judgment." A more absurd and unreasonable doctrine could not easily be conceived than that which I have presented above. And yet it is a faithful and accurate representation of the teachings of standard, scholastic theology, on the great and important theme of the judgment. Thus the Babylonish churches turn things upside down. They would have judgment executed on a man when he dies, and a thousand, or two thousand, or perhaps five hundred thousand years hence, at the end of the world, they would have him judged! The bare statement of any thing so monstrously absurd would seem to be a sufficient refutation.

THE DAY-STAR.

CINCINNATI, JUNE 6, 1846.

LF My eastern tour has been delayed in consequence of indisposition, and other causes. But circumstances are again becoming favorable for the journey, though the family may be left at home (by their own choice) contrary to former calculations.

LF The present number of the paper is a very imperfect one, in consequence of the absence of both printers, & editors the most of the time. The next number will be issued next week, the Lord willing, containing further particulars relative to the United Society of Believers, and the gathering of Advent believers that is still going on among them.

Bro. Huber's letter in this number will be a monument of the folly and danger of departing from the past leadings, and sure Providences of God.

LF The article headed "The Judgment Dispensation" was set up in my absence, and is an extract from an article of one of the "I am's" of the last days. We do not give it in due season, for it is a year behind the times; but because we have not time to set up something better.

For the two weeks ending June 4.

Isaac Paxton, 1.00; John Martin, M. H. Barton; Elijah Waddell; U. A. Mentzer; C. B. Hotchkiss; R. E. Hamlin; John Bryant 5.00, and 1.00 for S. Jackson, and 50 cts. each for Heary Haye, and David Jones; O. R. L. Crozier; C. B. Preston, and P. Marsh; (the papers were sent to Canadagua by mistake); O. W. Everett; G. R. Runyon, 3.00; J. B. Hanselmaas; S. R. Bryant, P. M. for E. Scott, and John Shults, each 1.00; E. S. Willard; John Porter; Thomas Kinnto 2.00; Stephen Gregory 3.00; Peter Gottschall, D. S.; F. Bates, 1.00; D. Perry, 1.00; Robert White, 5.00; C. Main, 1.00, and 1.00 each for T. Dockham, and Asa Bean, and 3.00 for W. Willard; Mary E. Ray; Eliza Allen, 2.00; Thomas W. Haskins, for G. Gedding, 1.00, and 50 cts. each for Geo. Miller, and P. Fulson; J. Darrow, 1.00.

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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E. JACOBS.—Editor & Publisher.

LINES.

The Lord proclaimed by Moses, "A prophet shall arise," To whom the Jews should listen, or all accounted wise, But those who would not hear him no blessing should retain, But severed from his people in darkness should remain.

The Jews were but a figure of Christ's beloved flock, It was not literal Judah, his promises partook, But all the true and faithful are counted for the seed Of faithful father Abraham, and such alone are freed.

So stand no longer gazing, ye men of Galilee, Into the literal heavens, your Savior there to see; But listen to his teaching, and cleanse your soul from sin, The everlasting kingdom must be set up within.

A prophet like to Moses, surely now has come, And this beloved prophet, now calls the children home; Where all things now are ready, which honest souls should prize,

A day of restitution, when all the saints will rise.

"Tis Israel's restoration, the latter day of rest, Where all may come to judgment, and faithful souls are blest;

The tares are bound in bundles, the wheat is made secure, The fire burns up the stubble, the gold from dross makes pure.

The trumpet still is sounding, that other souls may hear, And waken in a moment, while truth is bright and clear; As quick as eye can twinkle, the light may penetrate The soul that's bound in nature's fallen state.

While some have been awaken'd, the multitud still sleep, The work is still progressing, and all who sow may reap; But all will reap corruption, who to the flesh do sow, And life that's everlasting, will, from the Spirit grow.

CHARLES MAIN.

Letter from Bro. Sterling.

Shaaron, Ct. June 2, 1846.

BRO. JACOBS:—

The Lord would have me send you another word. Be not surprised at this; for having come to the dispensation of the fulness of times, the Lord will have his will known; for this purpose he will communicate it to one for the good of others. God has said that he will be glorified in his children, accordingly Christ will be fully revealed in them, for the effecting of his wonderful purposes; whilst He sits enthroned in the heavens. We must not neglect one truth, whilst giving a mighty weight to another. It is true that Christ is now to be revealed in his children, accordingly they will be filled with His wisdom, power, goodness and glory. The Eternal Son, took upon Himself the likeness of sinful flesh, & through it wrought the wonders of the invisible God: and so will he now do through us; yea, greater things will we do, because he went to the Father. He went and all power was given him in heaven and in earth. He has now received the Kingdom, and come again in the glory of his Father—that glory which is given him of the Father.

The Thrones are set in the heavens, bright shining over our heads, and only await our arrival, so soon as we shall have wrought the work of God. The saints shall judge world. They shall condemn the wicked and justify the righteous: for "then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not; for behold the day cometh that shall burn as an oven, and all the proud, yea all that do wickedly shall be stubble,"—"And ye shall tread down the wicked: Malachi.

There is to be war in heaven; Michael and his angels [the ministry] will fight, Zech. 1: 21. & satan and his angels, [wicked men.]—They shall be cast out and the shout shall ascend "Now is come salvation, & strength, & the KINGDOM OF OUR GOD." Rev. 12: In no other way can it be set up except by war. The Lord shall go forth like a man of war: He shall cry, yea, roar (through his people;) He shall prevail against his enemies. Isa. 42: 13. As the Babylonian kingdom was taken by war,—the Grecian & Persian, so now will the Fourth and last be. The saints of the most high shall take the kingdom and possess it forever and ever. Dan. 7: But our weapons are not carnal but spiritual:—By the word of God, by faith in its power shall we "subdue kingdoms, quench the violence of fire, and put to flight the armies of the aliens." We shall stand on Mount Zion. "Thou didst strike through—with his staves, the head of his villages;"—"Hast staves?" What meaneth this? The Lord hath shown me. Turn to Isa. 30: where a wonderful account of the present work of God is given. "The light of the moon shall be as the Sun, and the light of the Sun shall be seven-fold, as the light of seven days, in the day, (or period) that the Lord bindeth up the breach of his people and healeth the stroke of their wound." Here is a promise that the Lord will gather his people in one, in the dispensation of the fulness of times; when he will gather all things in one in Christ Jesus. It is to be done under light so great that it will be seven fold; that is, perfect—we need err no more—for the Lord is about to lead us into the fulness of truth. The promise of being led into all truth, was not made to individuals in a state of schism. The first step, then, is, for us to "return" (according to the prediction of Malachi) into the unity of the faith and the bond of peace. The Lord will bind up the breach of his people. How can they go to war whilst in a disbandered state? It is impossible. "Then shall ye have a song as in the night when a holy solemnity is kept"—for we shall come home to Zion with songs of everlasting joy—joy that shall never end—for it issues in our translation. For through the voice of the Lord shall the Assyrian be beaten down. The Assyrian represents the great enemy of the Church of God—all who bear the mark of the beast. "And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps, and in battles of shaking will he fight with it." This is truly wonderful; nine eyes have seen thy salvation, O, Lord. The war or battle is to be a shaking war—for I will shake the heavens and the earth; Haggai 2: 21. It is to be done through the voice of the Lord, spoken by his people—yea, even the grounded staff—for he will fight with it—making his people and the grounded staff one and the same. Now the ark of God was a type of the Church of God. It was carried by two staves; and wherever it went the Idols of Dagon fell, and the people were smitten of sore judgments. These were shadows of good things to come—for it is a good thing that the enemies of God should be overthrown by power and by judgment; and so it will be now—for the grounded staff is about to pass; the ark is already going up, and just so soon as the work is complete will the Lord proceed to do his marvellous work

and wonder. The ark was one, but the Churches are innumerable, that is not to be numbered, but represented by the perfect number 7; as in the case of the seven Churches of Asia. Accordingly, in the Apocalypse, the whole Church is ever thus represented; as in the 15th chapter 7th verse, the body which is to pour out the seven vials by which the Assyrian is to be overthrown is represented and headed by the same seven angels. There was made but one pattern (the ark) to typify countless Churches; as in the case of Elijah, the life of one man was made a type of the whole bride of Christ. As Elijah lived and was translated, so are we to live and be translated. As the one ark in one place overthrew the Idols of Dagon, and where it was set up, there smote the enemies of God, so in each place which the Lord shall choose, there the grounded staff will pass: that is, there a restored Church will be set up; there will be Zion: there will be deliverance and no where else. Obd. 17. This will constitute the house of Joseph. Why Joseph? He was sold into Egypt, and so have we been—to the learning and sciences of this world, which are foolishness with God, so far as they go to establish his Kingdom. Joseph had a Gentile mother for his children; so have we. They were Ephraim and Manassah. The book of Hosea which was written for these days, will give us the history of Ephraim. They of Manassah were the first born of the "early rain." The ten thousands of Ephraim (Deut. 33: 17.) belong to the "latter rain." God will judge them by his chosen servants. "The remnant shall be small and feeble." Isa. 15: 14. When the children of Israel had passed the wilderness they stopped in the land of Moab, and fitted up to pass into the chosen land. So have we now to do; hence Moab is a type of Christendom; hence the Lord says "let mine outcasts dwell with thee, Moab," 16: 4. What a privilego to belong to these outcasts, and to have so honorable mention in the word of God! "Within three years, as the years of an hireling and the glory of Moab shall be contemned." Within three years from what time! Within three years from the time the Midnight Cry ceased to sound, all the great multitude shall be contemned.

Yours in the bonds of Christ.

GEO. A. STERLING.

Will Bro. Sterling tell us, (if God has given him wisdom in this matter,) who Ephraim—more particularly, is? Read Jer. 31: 4, 9, 13, 20. Isa. 11: 11-16. Hosea 11: 9, 10.

—•••—
The extracts from the "Sacred Roll," promised some time since, in reference to the work of God now going forward, has been delayed hitherto; but we purpose still to publish them soon. I am sorry that some brethren and sisters, in their letters, commit themselves in such strong language against this work, before they have ever seen it, and of course are perfectly ignorant of what it is. "Give us Bible" say you. Very Well. "Prove all things, and hold fast that which is good." That's Bible; and the part of wisdom is to condemn nothing unheard. You have seen visions, and dreams in both the "Midnight Cry," and "Advent Herald," and have been edified by them; especially when they have proved to be true.

The extracts referred to will be published in the next double number.

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Our paper has been delayed two days beyond the usual time of mailing it, this week, unavoidably, for the want of help.

Letter from Bro. Main.

Shaker Village, Merrimack Co., N. H., Apr. 23, '48
DEARLY BELOVED BRO. JACOB:

I feel it a duty to give a word of encouragement to the scattered and peeled flock, that the day has arrived for the little children to come home to the land of rest, and the weary pilgrim to enjoy it.

This is the day of the Lord, which has already begun to shine forth on the earth, to which the Spirit of Christ, which was in the prophets, directed their prophetic language; and the day to which the same Spirit directed Peter and the rest of the Apostles on the day of Pentecost, and to which he directed the people, after he, & John, had healed the lame man: "Repent therefore and be converted, [or convert] that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." I am indeed aware, that the translation of this scripture is disputed, and it is agreed, that in its design and acceptation it is no proof of an after dispensation; but in its common translations it contains nothing more than the same Apostle hath taught. Speaking of those who believed in that day; "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time;" therefore not yet known, for they were not yet in possession, but carefully pursuing "the end of their faith, the salvation of their souls." And a little after he saith "wherefore gird up the lions of your mind, be sober and hope to the end, for the grace that is to be brought you at the revelation of Jesus Christ." (1 Peter 1: 5, 9, 13.) Thus he directed the believers to look forward to the second, or last revelation of Christ, for finished salvation; because the first revelation had already come. I grant the words are not as literally translated as they might be, for I know of no reason for translating a past tense of the subjunctive mood, by the future indicative. But all that is gained by an exact translation, will not prevent the relation which that text has to the appearing or sending of Jesus Christ in a future day: for the phrase rendered, when, is never used by the Apostle except in connexion with the subjunctive mood, and with respect to futurity.—"Repent therefore, and be converted" (or convert) for the blotting out of your sins, "that the time of refreshing may come from the presence of the Lord, and He may send Jesus Christ who hath been preached beforehand, whom heaven must have received until the times of restitution of all things, of which God hath spoken by the mouths of all his prophets in the time past," "for Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass that every soul who will not hear that prophet shall be destroyed from among the people. And as many as have spoken have likewise foretold of these days." Now it is evident that the times of the restitution of all things of which God had spoken by the prophets had not yet come, but the Spirit of prophecy then looked forward with such earnestness to the latter days as the time of accomplishing the glorious and mighty works of God in his church, that the lesser changes which were to intervene, were sometimes passed over without notice. Thus the two thousand and three hundred days predicted by Daniel seem to have included all the time from the captivity of the Jews by the king of Babylon to the commencement of the final purification of the church, and setting up of the everlasting Kingdom in the Second Coming of Christ, without as much as noticing the partial restoration of the Jews, before the coming of Christ—the introduction of the gospel in his first appearing, or the rise and reign of the beast or anti-christ. In like manner the spirit in Peter pointed directly to latter days or times of restitution of all things when the kingdom of this world should become the Kingdom of our Lord and of his Christ, and there should be one Lord and His name one; for all this was included in the

things of which God had spoken by his prophets; but these times not to come until the Seventh Angel should sound. Thus, these sayings of Peter agree with what he wrote afterwards, giving counsel to believers, how they ought to live: "Looking for, and hastening unto the coming of the day of God," as though it had been close at hand.

And on this principle, that the spirit of prophecy looked so intensely towards the latter day, or times of restitution and glory, we may account for the trouble and uneasiness among the believers in Thessalonica; as tho' the day of the Lord was at hand, which occasioned Paul to write to them to not be soon shaken in mind or troubled; for that day should not come except there came a falling away first, and that man of sin be revealed, whom the Lord would consume with the spirit of his mouth and destroy with the brightness of his appearing. But the day is now come and is as a snare on all the earth. But the length of time necessary for the accomplishment of the work, is no argument against the suddenness of its introduction, or the sudden awakening of those who are asleep when the voice of the trumpet reaches them. So that the awakening of those who are asleep, and the equivalent change in those who are not asleep, at least, in the same sense when compared with the same length of time which the prophets and martyrs have been waiting, for the Kingdom of God may, in prophetic style, be said to take place in a moment, in the twinkling of an eye. But it does not appear fair arguing in those who understand the nature of language, to insist that the Apostle by that phraseology teaches that the dead shall be raised incorruptible, and the living experience an equivalent change literally in the period of time there marked. The words, in a moment, in the twinkling of an eye, at the last trump, are detached from those which follow: for the trumpet shall sound, and the dead shall be raised incorruptible and shall be changed,—by that state or structure of language called a parenthesis, and properly relate to that change which is equivalent to the awaking of those who are asleep. "Awake thou that sleepest, and arise from the dead." It is quite a natural thing for those who are asleep to awake, and for those who are not asleep, in the same sense or degree, to undergo a sudden change of state by the blast of a loud trumpet which comes after being expected, with the most momentous news. This may be in the things of nature; and it will be granted by all judicious and considerate people, that the Apostle here uses metaphorical language, representing spiritual things by natural. Some general resemblance therefore, is to be expected, after awaking, which is readily effected by the sound of the trumpet alone, and then follows the arising from the dead, which is the duty of the awakened subject, and on which the fulfilment of the promise of light from Christ depends.

Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you. 2 Cor. 6: 17. After receiving the light, the next in course is, to enter on the duties of the day. It is an egregious error, however common, to suppose that the works pertaining to the coming of Christ to judgment, are all done in an instant. It is common in all God's dealings with men, to proceed by successive steps, and there is no unambiguous authority that He ever intends to depart from that method. The apprehension of a momentary or instantaneous finishing of the resurrection and judgment, has unquestionably arisen from considering the text in its literal meaning, while the subject in the true spirit of it was misunderstood. That apprehension is also contrary to, by far the greatest part, even, of that kind of language used in the scriptures on that subject.

Shall not the Judge of all the earth do right? Shall God consign the immeasurable majority of mankind, to eternal damnation? hopelessly excluded from the society of the just, who have hitherto remained in peaceful ignorance of the way of salvation, without further light and revelation from God; for it is found, by painful experience, that with all the knowledge which men can obtain by the letter, multitudes remain in total ignorance of salvation.

They cannot gain the power over sin, and are overcome by it, and are, therefore in bondage to it, and consequently by the authority of that same word are excluded from the society of the elect. Some, whether to elevate the obligation of injustice against God, and to dissipate the clouds of horror, or from whatever cause, have palmed on God a contrivance that all have light enough to leave them without excuse, but not sufficient for their salvation; an allegation this, which could not comport with the honest reputation of the weakest man on earth; and how shall it apply to the infinitely wise and just God? Who cannot in one moment see the fallacy and iniquity of supposing a man inexcusable by having any degree of light, or any privilege, if it may be called so, which can show him that he is wrong and ought to do better, but does not supply him with means competent to the end. Sometimes on the other hand it is stated that whosoever will follow the dictates of his own judgment will end safely. But this is the ground work of infidelity, the pivot on which it turns, and disannuls, or supersedes the gospel altogether. It is reasonable and just position, that those who honestly obey the light which is in their reach, and lie open to conviction, ready to receive an increase, do not reject it when offered, but persevere in their honesty, will in the event find salvation; for, to him who hath shall be given, and he shall have abundance; but from him who hath not (or doth not make his own by right improvement) shall be taken away, even that which he hath. And in this view it may be said that men are inexcusable if they are not saved. And this is precisely the principle on which the Apostle states that men are without excuse, their not improving that degree of light which they have, so that they are without excuse, because, that when they knew God, they glorified Him, not as God, neither were they thankful, Romans 2: 20, 27. Herein also, men are justly criminated, and die with a double or tenfold damnation, who reject and disobey in the blaze of gospel day,—emphatically the day of judgment and perdition of ungodly men.

CHARLES MAIN.

PRESENT TRUTH.

While ruminating upon the great Advent movement of 1843, and pondering in my heart the design of God in arousing the world from their slumbers—that all who would might seek and find salvation; I could but feel, and that deeply, for the multitudes still honestly groaning, almost in despair of finding the object of their search. I desired to show them how, when, and where salvation was to be obtained: But many voices immediately respond, It is found in Christ!—and on they go—still in the flesh, in the room of in Christ.

As I was about to write, the following extract arrested my attention, being quite as appropriate to the present, as to the time for which they were written. They are from a letter of John Dunlavy to Barton W. Stone, after the great western revival of 1804 & 1805, commonly known as the Kentucky Revival. These individuals were liberally educated in the Calvinistic schools of Theology, were prominent preachers in the aforesaid revival—members of the Springfield Presbytery—preached the literal, speedy coming of Christ, and both, eventually embraced the faith of the United Society of Believers; but the cross against the flesh, becoming too heavy for Barton W. Stone, he laid it down; and then of course, was fully qualified to preach against the Shakers, which he did. The letter from which the following extracts were made, was written under the above circumstances.

"Hence it comes to pass in such times, [of revival] that some of those who believe as clearly and firmly as any others, in the ministrations of those times, can neither give nor receive any satisfactory evidence of eternal life. This could not be where the true gospel is preached, unless by known and wilful disobedience. But farther yet, censorious as it may appear, it is true, that in the beat of times among those professors, none of them experience that work of grace which abidingly maintains its ground, with unshaken confidence, that they are the children of God and in the way of eternal life. They have their doubts and fears, and do not hold fast the beginning of

their confidence steadfast to the end, sa those who are partakers with Christ. (Heb. iii: 14.) Generally the most dishonest and least enlightened have the least trouble about their condition; and when the power is greatly abated, many can become professors, who could make no stand in the heat of a revival. And the confidence of many, not to say the major part, is built on the bare assertions of another. Their preachers and others tell them that to experience certain exercises, is conversion; and on these they build; and that is about all they know. "But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor. x: 12.)

In this situation I found the churches before I found the everlasting gospel. The people of different denominations were more or less under this influence. Converts had been numerous and their exercises extraordinary: convincing and alarming to the beholders, and marvellous in their nature and appearance, with which you are not unacquainted. Those amongst us who followed the light of God, ministered in that revival, and were not held in bondage by the traditions of men, or the comments of human wisdom, received from time to time, renewed and increasing light from God, opening their understanding, to understand the scriptures on one subject or another. Agreement in sentiments became great, though far from perfection; as that was not the perfecting work, but sent before to break in pieces the old and prepare the way for the new. Yet forbearance and fellowship, among those of different tenets, abounded to an admiration. And the testimony, or prophecy was, that the day of the Lord, or Millennium, was at hand, and that that revival should never cease until that day should commence.

We began to learn, in contradistinction from all the received traditions, that it is the privilege and the character of a Christian, to live free from sin; and many aimed to put it into practice, but power was wanting; although some got so far as to be almost persuaded, and on occasions to assert with great boldness, that they had attained to it. But in short time, by painful experience, they would find to the contrary, and in a few days, or perhaps hours, be (I know for one) almost in black despair of ever being saved. We also began to learn, that the work of God in Christ is an increasing work to the perfect day; and that by the true gospel of Christ, and in him, there is access to the Holy of Holies, and that this access is the privilege of all true believers.

In preaching publicly on these topics, which I saw as it were through a veil, I have seemed to myself, as it were, on the threshold. But as yet there were no entrance, though I scarcely knew why: for though I believed, or rather knew the lack was in me, I found no way to get it removed. And O, to be enlarged, was my cry; and to be delivered from the spirit of bondage again to fear, and to be freed from all the fetters of sin and darkness which surrounded me—but no escape yet. My distress and pain increased; though sometimes I seemed to myself almost ready to be delivered. We had begun to believe (I can say for one,) that in a true mission of a minister of Christ, the gospel would be so clear and intelligible, that all could understand it, and a minister could teach it as correctly and as readily as a teacher of letters could teach his pupil to say his lesson. And it was my understanding that I never could be a true minister of the gospel, until I could stand in such near relation and communion with Christ, that I could minister the gospel in that direct and intelligible clearness, that any one could receive it who would.—In connection with this, we also began to believe, that where the gospel does not flourish, the defect lies primarily and principally in the ministry. Thus when Jesus had any thing against any of the churches in Asia, it was primarily charged against the angel, or minister.

These, with many other serious truths, we began to learn in that day. And we labored in sore travail of spirit to get forward. But many began to find themselves at the end of their journey, until something further should be made known. Some traveled from place to place,

wherever they could hear of, or hope to see, a greater or deeper work of God than they had yet found. Some beginning to despair of ever finding salvation, and some using the most vigorous efforts, in a firm and full faith that God would increase his work; and bring on the latter day of glory. The parts where I lived were visited from a great distance in quest of clearer light; while at the same time I was in great anxiety to see some of my brethren in the ministry, who lived at a distance, to know if they could help me any farther in the way of God.

In this situation I spent many doleful nights and sorrowful days; yet not without some cheering support from God. Generally, when ministering in the public, I was measurably comfortable, in the bold hope of eternal life, firmly believing in the truth of the gospel. But in the intermediate time, I commonly suffered sore travail, frequently on the borders of despair; by which I no doubt gained more real substance, eventually, than if I had enjoyed more ease and comfort. But the nature of sin I could not get removed out my heart and breast; it would show itself, or rather, it was shown to me, as a separating wall between God and my soul. That was my plague; it kept condemnation in sight.

In the mean time, some were sinking deeper into the flesh, and settling back into the beggarly elements of the world; while others were growing bold in their testimony against the flesh and all sin, ready to take the kingdom of heaven by violence. But the day drew near; and God would not let the people rest, until he had given them a fair trial for eternal life, and an opportunity to show themselves, and let it appear who were honestly in pursuit of salvation in the spirit, and who loved the flesh and their own pleasures more than God and salvation. And thus it is written: (Mal. iii: 18.) "Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth him not."

In this situation of things, of which I have given a very short and general sketch, the everlasting gospel reached us, and soon began to avert the precious from the vile. The spirit, which is for salvation, began to be clearly distinguished and separated from the flesh, which is to be destroyed. And honest souls, who did really hunger and thirst after righteousness, found a safe refuge in the blood and cross of Christ, while those who preferred the flesh, had a fair and open opportunity to retreat. And so it is to this day. Men will stumble at the cross, being disobedient. But the fair and equitable privilege of the gospel will never fail, until all souls have had a fair trial, and made their final choice, each one for one. For this reason it is justly called the everlasting gospel: it makes finishing work.

This is the gospel which the people called Shakers have received, and in which they stand; and this is the radical difference, between them and all other people, that they believe in Christ as having made his appearance the second time on earth, and having again formed to himself a body, the church. Their faith and testimony on this point, are eagerly contested in the world; on their part, they are willing and desirous to have the matter investigated with all diligence and honesty, and to let their works be the final test. The testimony is either true or false; and the trial of it stands thus: That in it we are able to keep the power of salvation, in the experience of all who will receive it. If therefore the testimony be not true, a falsehood is capable of producing better effects than all the truth on the earth, and of being the power of God to salvation. For this is the testimony on which the work stands; it is therefore true. With respect to the visible fruits, they are open to the inspection of all men, as it is written: "He shall set up an ensign for the nations." And again: "Go through the gates; prepare ye the way of the people; east up, cast up the high way; gather out the stones; lift up a standard for the people." (Isa. xi: 12, and lxvii: 10.)

When this gospel appeared to me, and I became acquainted with it, I found it answered my faith and filled my soul in all things. But with it appeared the cross. In it, and in those who bore it, appeared the holiness of God in a degree,

beyond any thing which I had ever seen or heard. And in this I was not alone; others also said the same; and I heard the report of it among those who eventually rejected all for the pleasures of the flesh. My nature also rebelled against the cross, being the same with that of all other men, enmity against God; because not subject to the law of God, neither indeed can be. If therefore any possible way could have been devised, or could have existed, one side of the cross, that way would have been chosen. My nature did not love the sword a whit better than the same nature in others; but God had in righteous judgment appointed it to death, or no soul could inherit life. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark viii: 35.) The cry of antichrist,深处, deceivers, and the like, was clamored all about; but with me the matter was serious, in the fear of God. I had read in the scriptures, concerning the work of God in the last days, that, "None of the wicked shall understand; but the wise shall understand;" (Dan. xii: 30.) and I weighed the matter soberly, fearing lest, if I hastily rejected the testimony of the last and finishing work of God, as that was said to be, I should lose my soul, being found among those who are wicked and understand not. Another scripture which took hold on my soul was, that "Satan is not divided against Satan." This testimony was, and is now, the swiftest witness against Satan of any thing which I had ever heard.

With me the point to be settled was, whether I could not, on the evidence which I had found, venture my soul in the same faith with those people, were it not for the cross. The answer was unavoidably in the affirmative; as it also is with all those who honestly propound it to their own consciences, after making themselves acquainted with the faith. Of course, the next question to be settled was, Shall I take up my cross, and deny myself and follow Christ, suffering all the privations against the flesh, which the gospel requires, that I may obtain salvation by the cross, or shall I refuse and lose my soul and all my labors? But this question I confess I never spent the labor to form, as I remember.

Salvation was at that time the uppermost matter in my mind, as it had long been. All my efforts, all means, and every thing called gospel heretofore, had failed of producing this effect, and of affording genuine satisfaction that it would be gained. I therefore had not found that peaceable satisfaction without wavering; neither had I ever found or conversed with any one who had it, except partially and with inconstancy, until the present faith was opened, with the testimony that Christ had appeared the second time, to make a last and finishing work with men.—This testimony, in its opening, gave a good and favorable prospect, which continued to increase on farther trial. I therefore, after mature deliberation, closed in with it, and I do not repent; being always able to appeal to God and my own conscience, that what I have done, I have done in the honesty and integrity of my heart before God; and the fruits have been accordingly. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever." This is an effect which nothing but righteousness, even the righteousness of God can produce, and which every man inherits according to his progress in the work.

No doubt you still hear more or less of the cry of deception and wickedness, against this work and this people: "For as concerning this sect, we know that every where it is spoken against." But with every judiciously informed and candid man, these calumnies are idle tales, however they may influence dupes and bigots. It is a conclusive fact that no combination in wickedness, or wicked works, or deceptive works, can stand together in the open light, and for the inspection of all civil characters, with a bold and open testimony against all evil, and contrary to the torrent of corruption naturally prevalent in the world, without any other bond than faith and love. The combination therefore, or union more properly, which obtains with us, and which is often objected as an allegation of evil, is an irresistible argument to the contrary, so long as the rule of

Christ is good and safe, that "By this shall all men know that ye are my disciples, if ye have love one to another."

If this rule could be imitated, it could prove nothing; for how should it be known who had the true love and who the counterfeit? This union is more than can be produced and practised by any people of a different faith. This union, which is the effect of that faith which is of Christ, and that love which is the bond of perfectness, the unity of the Spirit in the bond of peace, is an ensign visible to all who have eyes to see. In this can be soon that love which is not in word and in tongue, but in work and in truth. And as for the secret iniquities and impositions of which some talk, who love the world more than the Father, the refutation is easy, if a serious reply be eligible; if two cannot walk together except they be agreed, how much more impracticable for a numerous society to remain together, unless all agree in a firm faith of the truth and honesty of the work? For who will devote their all, for that which they do not believe is worth all? By what law can men be compelled to continue in such a society against their own faith and choice? Or who is so ignorant as not to know, that where wicked deeds are practised, in violation of what is testified, the whole scheme is evil!

The argument therefore is conclusive, that the union which obtains with us, and though small in the beginning, increases in the progress of the work, is the unity of the Spirit in the bond of peace. It therefore remains true, as before stated, that if this testimony be false, unrighteousness, or a lie can produce better fruits than all the righteousness, or truth, on the earth: it is therefore true and no lie. As far disaffected persons, those who stumble at the cross, they go away, as it is known, and carry such reports as their own consciences and other influences will permit. But such cannot stop the progress of the truth; few of them have the hardihood to attack any criminality or error to the faith or practices of the people, except this be criminal, that it is all against the carnal mind. Yea, where is the man of upright deportment, who has made himself acquainted with the people, that will say any evil of them?

Some indeed have raised heavy objections against the faith in which we stand, because of the confidence which it inspires; they cannot endure such assurance and boldness in the faith. I was told by a bold professor, in my last discourse with him, that confidence is the very mark of superstition. I confess however such assertions have little weight in me, as I have never read, nor received any such instructions through the medium of revelation, and while on the contrary I can read in the scriptures, that we are God's house, if we hold fast the confidence and the rejoicing of the hope firm unto the end: and that we are made partakers with Christ, if we hold the beginning of our confidence steadfast to the end; and again, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." (Heb. iii: 6, 14, and x: 23.) If the effect of righteousness be quietness and assurance for ever, it is strange if the effect of error and superstition be the same, which has always been marked with mobility and change, because a wrong foundation cannot support a building. But if this be the promised effect of righteousness in the latter days, or time of the gospel, is it not strange that any can call themselves Christians without it?

In the beginning I was warned by my former brethren, against hearing the Shakers. But I determined to be honest; and told my hearers boldly, that I would follow the light and the truth where I could find it, and that if these led me to the Shakers, to the Shakers I would go; and said also; that if the Shakers would show me evidence, according to the scriptures, that they were right, I would submit; although I, that is, my flesh, was in opposition all the time. By approaching so near, and looking into the testimony, I was taken, by that which cometh as a snare upon all the earth. On this account I have suffered reproach and rejection by my former brethren and connections, even to the violation of the bonds of natural friendship. But as I esteem it

better to retain the truth, with openness of heart, and in the light, than to be governed by my own fleshly mind in concealment from the light, I am not sorry that I made so-free with the Shakers as I did: And notwithstanding I have been rejected as an heretic by the majority of those with whom I formerly had fellowship, as Paul was, and on that account, have suffered many inconveniences, and the privation of much satisfaction which I would have found, in seeing them heartily enter the way of life and peace, when many of them were at the door, I am not yet overcome, nor in despair of yet seeing God gather a people to his name out of those societies.

Although the present prospect is poor towards the majority of those who have seen the light of the day, and have closed their eyes against it, some may yet be found, who being relieved from the fetters of prejudicial opposition, will more deliberately and candidly prove all things, and finding the work imperfect where they are, will eventually submit, to take up their cross, and suffer shame for the name of Christ. Besides; The rising generation must have their day and offer of the gospel. Nothing of the same nature and extent could be more grateful to my spirit, than to find those people sensibly and tenderly feeling the ground on which they stand. For I am still persuaded, that many among them would yet be willing to follow Christ, bearing his reproach, were the hindrances taken out of the way.—When? O when will men be wise, and cease to condemn without a fair hearing, and to reject at a distance what is unproved? O when will they cease to use their strongest efforts to prevent others from examining what they have disproved, without a fair trial?

The very unfavorable and ungenerous reception which the gospel found among many at first, prevented many others from a fair hearing. The leaders of my people, said God, have caused them to err. The preachers who had, some of them, promoted the revival with great industry and zeal, and had looked with earnestness for the commencement of the latter day of glory, were the foremost in the opposition when it appeared. Many that are first shall be last. As soon as it

was found that the testimony of Christ ran counter to the core of carnal delights and fleshly lusts, the hue and cry of deceivers, was raised against his witnesses, and all were warned to keep at a safe distance from them. Preachers soon began to give back from the light which they themselves had received and propagated. I presume thou art not unmindful of the sermon which one of them preached at Cabincreek, and afterwards, by my request, at Bethel, after reading these words: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain, to every one grass in the field." (Zech. x: 1.) In which he stated, that Christ would come to judgment in his people, and would never be seen coming in any other manner—that these were the clouds in which he would be seen coming—that these were the white horses—and that Christ would judge the world by the preaching of the gospel and by the power of his Spirit in the gospel, and no other way—and that the day was at hand and the work then commencing. I presume thou canst also remember, when the same preacher, after he had heard the testimony of the kingdom of God, that Christ cometh to judge the world in his saints, and that in the kingdom they do not marry, fall back, and in my presence, again preached the old traditional system which he had explod.

One who had preached in the blazing light and power of God in the revival, determinately announced, in a general conversation, that he would renounce all the preaching which he had preached for an indefinitely limited time, perhaps a year or more, time enough to include both those sermons, "For (said he) it has just been preparing the way for the Shakers." And what was the matter, which put the preachers into such commotion? Why, they that have turned the world upside down have come hither also.—True enough, it was a real preparatory work in the light and power of God, for the entrance of his eternal kingdom.

Two more preachers, after a time, (who were present and consented to the aforesaid renuncia-

tion,) who had never given the subject a fair bearing, having been early in the opposition, and having found, sure enough, that the light of the revival opened the way for the Shakers, and that many were closing in with the faith; have given ~~these~~ an eminent place among their reasons for retreating to their former ground, as the event showed. "In a few months more, he, (Richard M'Nemar,) John Dunlavy, and a great many of the people were caught in the net of Shakerism" —(For as a snare shall it come on all them that dwell on the face of the whole earth. (Luke xxi. 35.) "In one year more, Matthew Houston, who had been converted to our church by the Letters on Atonement, became a Shaker also.—

Are those things not worthy of notice? Who can keep their eyes from the light, however mortifying it may be? On the review of all these things, and more which might be mentioned, we were obliged to change our minds." (See R. Marshall, J. Thompson, p. 23.) Yes, and it will be more mortifying yet, when they have to repent and change their minds once more, and avow, that this wild enthusiasm by which they about confess they were obliged to change, is of God, to which they must come or never see salvation, and that their enmity against the cross and self-denial of Christ constituted the real cause of their renunciation of, at least, some of those doctrines which they now term errors. But who cannot see the disingenuousness of such reasoning! And what is the result? They have renounced the sentiments which sprung up in the revival, out of the light and power of God, which the people received therein; they would not be counted enemies to the revival; but having lopped off the tender fruit, they have lost the substance—the revival with them all, is no more. It has been on the decline, for the most part, since about the time they and others began to indulge in their opposition to the Shakers; or rather declined faster then; for with many it had about done its work before. Such revivals cannot go beyond a limited extent, in that they are weak through the flesh. It is now with them, reduced to a shadow or less.

One preacher in a conversation said, he was more afraid of those three men, meaning three Shakers, than of all the other opposers to the revival. But if the Shakers be enemies to the revival, and their testimony not true, how comes it to pass that the people who know these things, and also know where the truth is, do not keep the revival? Or is the devil stronger than God? Or did God send in enemies to destroy his own work? How preposterous is the mind of man, while unwilling to submit to the self-denying teachings of the Spirit, and the cross of Christ! Are all or any of the people who dread the Shakers, Christians? I think not. Shakers are not built on so flimsy a foundation as to change their sentiments, or be afraid of the doctrines, or of the light of any people. Having renounced the things which may be shaken, to hold fast those which cannot, they receive a kingdom which cannot be moved.

Had I, with the rest, determined to serve the flesh at all adventures, I suppose I could have fabricated an objection to some article of my former faith, affected a conviction, and returned to the dead sea of Calvinism in whole or in part.—But what would I have gained? I should have been enveloped in darkness and death—beset with the distressing apprehensions of eternal death; or sunk in insensibility. I might have had the approbation of the world and of carnal professors; unless the judgment of God had pursued me so closely as to deprive me of that also. For if the light which was in me had become darkness, how great would that darkness have been. But I could not have enjoyed the cheering approbation of a good conscience. I could not have said, what I have done, I have done for the sake of Christ, or in simple obedience to God—it would have been to subserve the purposes and desires of the flesh. I have made thorough proof of what is called religion, or gospel, in the world, and salvation is not known one side of the faith of Christ in his second appearing.

Besides; as God deals with people according to their privilege and the use which they make of it, before the true light was restored, many had more justification and peace than can be experi-

enced now, where the true gospel is known and not obeyed. "The times of this ignorance God winked at." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

One other subject I must notice in this place. It becomes necessary, according to the testimony of the denominations, who have not the faith that Christ has come the second time, to leave their present standing and receive a different faith. Their testimony is that the day of the Lord is to come; and with many of them it is, or has been, that it is *at hand*; consequently, they are not in it, but, on the contrary, if they desire to see one of the days of the Son of Man, they cannot see it without a change. For the introduction of the day of the Lord must produce a change in all who receive him; because if they had the same faith and the same understanding of things before as after, they would already have all things pertaining to that day, but the practice, which they might at any time commence. But this they know is not the case; they know not what the work of that day is; for of that day and hour knoweth no man before its commencement, and how should he perform its duties! The people of each denomination have the perfect gospel and power of salvation, or they have not. Those who have, bring forth the fruits heretofore stated in different places; and may increase on the same ground; and those who have not, are subjected to the indispensable necessity of moving forward to perfection, or of perishing without. For God will finally accept of nothing short of perfection; be ye therefore perfect even as your Father in heaven is perfect.

The alarming apprehensions, therefore, of innovation, which systematics and formalists so much dread, and against which they watch with so much assiduity, is an insidious usurper of the throne of God, and an enemy to the coming of the Lord. Without such innovation, how should there ever be any recovery from the darkness of any formal or anti-christian religion? But it is conclusively evident, that they who testify that the day of the Lord, or latter day of glory is at hand, are conscious that it hath not yet come, at least to them. Yet this is no proof that they are not moved by the Spirit of God in their testimony. God sent John to baptize and to preach, saying, repeat, for the kingdom of heaven is at hand. Yet John was not then in it; for the least in the kingdom, or gospel church, was greater than he. But such a testimony proves that those who bear it have not the thing in possession; according therefore to their own testimony, the work in which they stand must cease and give place to that which is greater. Thus John honestly confessed the ground on which he stood, and the nature of his mission. "And he confessed, and denied not; but confessed, I am not the Christ." "He must increase, but I must decrease." (Jno. i: 20, and iii: 30.)

But as well might John and his disciples have rejected the testimony of Jesus; and have said, We have the truth, and stand in the true testimony of God, (and so they did, for it was true as far as it went;) as they who have received a measure of light from God, to let them know that the day of the Lord is at hand, and that God is about to restore the pure work of the gospel on the earth, can maintain that they are in the true and perfect way. They may plead that they have evidently had the power of God among them; but that is no proof, as already shown, that they are in the perfect way, or have that work which is competent to salvation. For John had the power of God with him: he was a burning & shining light, but he was not the true light; he was sent to bear witness of that light. Thus after the apostacy had had its day, and had begun to verge towards a close, God raised up many witnesses in the Spirit of the apostles, as John had once come in the Spirit of Elias, all testifying that the kingdom is at hand. And in the midst of all this testimony the kingdom appeared. But as John said, He must increase, but I must decrease, so has it been with them in part, and it still continues to be so.

But as the first appearing of Christ was to be

made among the Jews only, the Gentiles having not yet been invited to salvation, one principal forerunner was sufficient; whereas the second, or last, appearing to those who look for him, being to include the face of the whole earth, it becomes necessary that a testimony of the same kind, be sent forward from time to time, and in diverse places, to prepare the way of the Lord—to wake the people up to some care and feeling after salvation, that they may be in expectation of the coming of the Lord. But as with the testimony of John, so with that of all the rest. It accomplished the work which it was sent to do, and, in a little while ceased; and those who would not receive the testimony of Jesus perished, their standing for a time in the light and truth of God, sent by John, notwithstanding. So it is with all the subjects of the preparatory work of God in this day of Christ which has now opened; all those who reject the testimony of Christ in his second appearing, soon loose their power, and become formal and earthly, scatter and divide, and show in all respects, that notwithstanding they have had a day of the mighty power of God, they have finished their work, and done all they can do on that ground; and that if ever the subjects of that day of power would find salvation, it behoves them to leave the ground wherein they stand, and advance into the perfect work; like John, to decrease, and be superceded by that kingdom which is superior, perfect and everlasting.

THE DAY-STAR.

CINCINNATI, JUNE 18, 1846.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

* THE BODY OF CHRIST. *

Whether the body of Christ—the true and only Church of the living God, is now found upon the earth, is a question that seems hitherto to have escaped the consideration of Advent Believers. If that body is not on the earth, every christian has something to do, speedily, in constituting it; and if it is already here, it will be an act of High treason against God, to attempt to constitute any other body. If the body is found, it may be known by the only safe rule which has been laid down by the Head of the Church, (Mat. 7: 20,) "by their fruits ye shall know them."

The Church, is the body of Christ at his Second Advent, the "flesh and bones" of which each individual christian is a part, or member. (Eph. 5: 30; 1: 22, 23;) "And both put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all." The time when all things are put under him, is when the members, like the Head, of that body, are made perfect through suffering; (Heb. 2: 10, 11;) Paul rejoiced in his sufferings, for his [Christ's] body's sake, which is the Church." (Col. 1: 24.) The arrangement of the members of this body belongs to God, (1 Cor. 12: 18.) And they are so arranged as to have "the same care one for another;" (1 Cor. 12: 25.) Though the members are many, the body is but one, (Rom. 12: 5,) having the same interest—"members one of another." The head, & cap of blessing which nourishes that body, is but one, 1 Cor. 10: 16, 17. It is a body of peace, (Col. 3: 15,) and all who are called into it, are called to lay aside wars and contentions, and crucify the lusts, from which those wars arise. (James 4: 1.) They are also to lay aside the works of natural generation, which is according to the course of this world (Eph. 2: 2, 3.) This body is not for fornication, but for the Lord; and is raised up by the Lord, as was the body of Christ at the first Advent; (1 Cor. 6: 13—15.) The idea that there are more bodies of Christ than one, is repeatedly contradicted, (Eph. 4: 4,) and to say that it is an inevitable body, for the sake of justifying present divisions, is, like all other attempts to justify selfish ends,—groundless. It is useless to follow this view of the matter further, only to say that if the body of Christ exists on the earth, every one that has come late to it, has "crucified the flesh, with the affections and lusts." Yes, they HAVE DONE IT. (Gal. 5: 24.)

The body of Christ could not be constituted till the Second Advent, for its appearance, according to the above quoted texts, is in Second Advent; and it is also "in the dispensation of the fulness of times," that all things in

Christ,—in heaven and earth, are to be gathered in one; (Eph. 1: 10) but the body must first exist, before the scattered ones can be gathered to it. (Luke 17: 37.)

To believe there is but one Body—one Spirit—one Life—one Way, &c, and believe others to be right who are in a different way, is a charity never exercised by Christ and his apostles—a charity for which neither God or his children can give you any credit.

Parley over this matter as you will,—spend your time in evil surmisings, and listening to wild fabrications, it still remains a plain case, that the way of the cross is the way of Salvation, and the ONLY WAY. Have you found salvation? It was that for which we all looked in 1843, and in the autumn of 1844. On the 10th day of the 7th month, of the last named year, we were all placed in a situation to receive it, if it had come in our way. George Storrs, told me that he felt just as completely dead to the world, as though he had been laid in his coffin—buried under ground, and waiting for a resurrection. This was the feeling of thousands—it was mine. Earthly ties were as completely severed, for the time being, as though they had never been known. Thus we waited, but Salvation did not come: We thought the fault was all without—Sad mistake!! It was all within. This *out of doors* Salvation has always been a precarious thing. What man, of all that 10th day multitude did not, in his disappointment, go back into the flesh again? If there is one, let him speak, and tell us the truth:—Do not lie, for God knows your hearts. He has now brought you up to the place, where you have the offer of Salvation. Coolly, deliberately, and without any excitement, you are now required to do, just what we all thought we had done on the 10th day of the 7th month:—There is, your head held high,—and there is the cross with it. Will you take it on God's plan, or kick up another brace to blow you over the wall, when Christ has said "He that climbeth up any other way, the same is a thief and a robber." Could we have obtained the Glory of the promised inheritance with the state of preparation we had on the 10th day of the 7th month? Never! Who of us had followed Christ in the regeneration? Where were the refining fires—in the furnace of affliction, in which God had chosen his people? That was a later work, that still remained to be done;—a rugged part of the path that lay between us & the promised inheritance, as did the forbidding shores of Jordan, betwixt the mount where Moses stood, and the fields of Canaan that stretched beyond his view. O how dark and dreary at times, has been that chilling stream, to those who have patiently pursued their way! The story of suffering through which these children have passed, remains to be told in another tongue,—more forcible than the strains of human eloquence, or the poor weak medium of ink and paper. The house of David has "nourished apart and their wives apart;" and the house of Levi has "nourished apart and their wives apart," while their tears have been the sport of the unallowed abettors of the flesh, with its vile affections. Such may trumpet far and wide the disgraceful fall of their brethren, who have ceased to plead their own cause, but God is just; and the thundering thunders of his Justice are already beginning to awake, for the defense of injured innocence.

To say the least that honest Advent Believers can say, we have evidence, difficult to gainsay, that the Body of Christ is on the earth; and the members of that body have found Salvation; in the only way which God has provided—by their own free and voluntary act, and choice; according to the naked testimony of the scriptures. Present Salvation is attainable:—All objections against a sinless life, founded in the Law, are groundless; for it is the bringing in of a better Hope, and not the Law, that brings perfection. By the Law is the knowledge of sin; not of Salvation. We are now called to "Arise from the dead," that Christ may give us light; (Eph. 5: 14.) Those only who have the Son, have Life: while the natural generation, (which is nothing but death,) is all the life there is of a lost world.

The difference between the members of Christ's body, & those who only profess to be such, is not so much on points of faith, as in practice. While Believers hold that the old generation is not the work of Christ, so do others. While the former believe that the true followers of Christ do not practice it, so do others, at least so many of them as admit that Christ and his Apostles are a safe guide to follow. While believers hold that it is God's purpose to put an end to the world, and old generation, so do they; only they would have it done without their own agency, or in a different manner from what God ever yet wrought. While

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UNITED SOCIETY OF BELIEVERS.

As there are many interrogatories from abroad, as to the conditions upon which Advent Believers are received into this Society, I have thought best to give the following extracts from "A brief Exposition of the Established Principles and Regulations" of that Society, as the most satisfactory answer.

"FAITH AND PRINCIPLES OF THE SOCIETY."

1. "A life of innocence and purity, according to the example of Jesus Christ and his first true followers; implying entire abstinence from all sensual and carnal gratifications.

2. LOVE.—"By this shall all men know that ye are my disciples if ye have love one to another.—Love is the fulfilling of the Law." This is our bond of union.

3. PEACE.—"Follow peace with all men," is a Divine precept; hence our abstinence from war and bloodshed, from all acts of violence towards our fellow men, from all the party contentions & politics of the world, and from all the pursuits of pride and worldly ambition.—"The kingdom [said Christ] is not of this world."

4. JUSTICE.—"Render to every man his due.—Owe no man any thing, but to love one another." We are to be just and honest in all our dealings with mankind, to discharge all just dues, duties, and equitable claims, as seasonably and effectually as possible.

5. HOLINESS.—"Without which no man shall see the Lord." Which signifies to be consecrated or set apart from a common to a sacred use. Hence arises all our doctrine and practical rules of dedicating our persons, services and property to social and sacred uses, having adopted the example of the first gospel Church, in establishing and supporting one consecrated and united interest by the voluntary choice of every member, as a sacred privilege, and not by any undue constraint or persuasion.

6. GOODNESS.—Do good to all men, as far as opportunity and ability may serve, by administering acts of charity and kindness, and promoting light and truth among mankind. Whatsoever ye would that men should do to you do ye even so to them.

7. TRUTH.—This principle is opposed to falsehood, lying, deceit and hypocrisy; and implies fidelity, reality, good earnest sincerity, and punctuality in keeping vows and promises. These principles are the genuine basis of our institution, planted by its first founders, exhibited in all our public writings, justified by scripture and fair reason, and practically commended as a system of morality and religion, adapted to the best interests and happiness of man, both here and hereafter.

MANNER OF ADMITTING MEMBERS.

It must be obvious to every reasonable person, that the foregoing principles are, in many respects, very contrary to the carnal and selfish nature of fallen man, and doubtless more so than those of any other religious society. Therefore there is little danger to be apprehended of any person's being flattered or inveigled into this Society, or of joining it from any other motive than purely from the operations of faith and conscience. This of itself is the most powerful guard that can be set against the deceptions so often reported to be practiced by the Society in procuring members. Indeed it precludes the possibility of such deceptions to any alarming extent. To this it may be truly added, that all reasonable precaution is used against admitting any person to membership while ignorant of our real faith & principles, or of the following General Rules.

1. All persons who unite with this Society, in any degree, must do it freely and voluntarily, according to their own faith and unbiased judgment.

2. In the testimony of the Society, both public and private, no flattery nor any undue influence is used; but the most plain and explicit statements of its faith and principles are laid before the inquirer; so that the whole ground may be comprehended, as far as possible, by every candidate for admission.

3. No considerations of property are ever made use of by this Society, to induce any person to join it, nor to prevent any one from leaving it; be-

cause it is our faith, that no act of devotion or service that does not flow from the free and voluntary emotions of the heart, can be acceptable to God as an act of true religion.

4. No believing husband or wife is allowed by the principles of this Society, to separate from an unbelieving partner, except by mutual agreement; unless the conduct of the unbeliever be such as to warrant a separation by the laws of God and man. Nor can any husband or wife, who has otherwise abandoned him or her partner, be received into communion with the Society.

5. Any person becoming a member, must rectify all his wrongs, and, as fast and as far as it lies in his power, discharge all just and legal claims, whether of creditors or filial heirs. Nor can any person, not conforming to this rule, long remain in union with the Society. But the Society is not responsible for the debts of any individual, except by agreement; because such responsibility would involve a principle ruinous to the institution.

6. No difference is to be made in the distribution of the parental estate among the heirs, whether they belong to the Society or not; but an equal partition must be made as far as may be practicable and consistent with reason & justice.

7. If an unbelieving wife separate from believing husband, by agreement, the husband must give her a just and reasonable share of the property; and if they have children who have arrived to years of understanding sufficient to judge for themselves, and who choose to go with their mother, they are not to be disinherited on that account. Though the character of this institution has been much censured on this ground, yet we boldly assert, that the rule above stated has never, to our knowledge, been violated by this Society.

8. Industrious, temperance and frugality, are prominent features of this institution. No member who is able to labor, can be permitted to live idly upon the labors of others. All are required to be employed in some manual occupation, according to their several abilities, when not engaged in other necessary duties.

MANNER OF GOVERNMENT.

It must be obvious to every reflecting mind, that the government of this Society cannot be of a tyrannical and arbitrary character. Nor can any government which is not just and equitable in itself, long exist in it; because the faith and principles of the Society can support no other, as no government can be maintained in it, but by the faith and general approbation of the members: besides, the liberal principles held forth in the constitutions and general laws of the land, would be an insurmountable barrier to a government of any other character. And even if this barrier were insufficient, it is well known that the world presents to the view of the natural mind, enjoyments much more pleasing than those contained in the principles of this Society. It would therefore be impossible for a government, which should prove itself tyrannical, and exercise unjust powers, ever to sway the faith of the members, and shut the avenues to the world, so as to prevent them from withdrawing, and seeking the more naturally pleasing enjoyments which it affords.

The rules of government in the Society are adapted to the different orders of which it is composed. In all (as far as respects adults) it is spiritual; its powers and authorities growing out of the mutual faith, love and confidence of all the members, and harmoniously concurring in the general form and manner of government established by the first founders of the Society.

1. The effective basis of the government so established, and which is the support of all its institutions, is the faith, voluntary choice, union and general approbation of the members. It is an established maxim in the Society, that any member who is not reconciled to the faith, order and government established in it, is more injurious than beneficial to it; besides the loss to himself of his own time and privilege; therefore, whenever this is found to be the case with any one, and he continues in that situation, he is advised peaceably to withdraw. As all who unite with this Society do it voluntarily, and can at any time withdraw, they are in duty bound to submit to its government. All are required by the rule of the

Society to do this, or withdraw; and this we think is reasonable, as no body of people can exist in any associated capacity, unless such power be maintained in its government.

2. The leading authority of the Society is vested in a Ministry, generally consisting of four persons, including both sexes. These, together with the Elders and Trustees, constitute the general government of the Society in all its branches; and being supported by the general union and approbation of the members, are invested with power to appoint their successors and other subordinate officers, as occasion may require; to counsel, advise and direct in all matters, whether of a spiritual or temporal nature; to superintend the concerns of the several families, and establish all needful orders, rules and regulations for the direction and protection of the several branches of the Society; but no rule can be made, or any member assume a lead, contrary to the original faith and known principles of the Society. And nothing which respects the government, order and general arrangement of the Society, is considered as fully established, until it has received the general approbation of the Society, or of that branch thereto which it more immediately concerns.

3. No creed can be framed to limit the progress of improvement. It is the faith of the Society, that the operations of divine light are unlimited. All are at liberty to improve their talents and exercise their gifts, the younger being subject to the elder, and all in concert with the general lead.

4. In the order and government of the Society, no corporeal punishment is approved: nor any external force or violence exercised on any rational person who has come to the years of understanding. Faith, Conscience or Reason is sufficient to influence a rational being; but where these are wanting, the necessary and proper means of restraint are not prohibited.

5. The management of temporal affairs, in families holding a united interest, as far as respects the consecrated property of the Society, is committed to Trustees. These are appointed by the Ministry and Elders; and being supported as aforesaid, are legally invested with the fee of the real estate belonging to the Society.

All the consecrated property comes under their general charge, together with the oversight of all public business, and all commercial dealings without the bounds of the community. But all the transactions of the Trustees, in the use, management, and disposal of this united interest, must be done in behalf, and for the united benefit of the Society, and not for any personal or private use or purpose whatever. And in all these things, they are strictly responsible to the leading authority of the Society, for the faithful performance of their duty.

It is also an established principle; that no Trustee, nor any member whatever, shall contract debts of any kind, in behalf of the Society.

ORDER AND ARRANGEMENT OF THE SOCIETY.

This community is divided into several different branches, commonly called families. This division is generally made for the sake of convenience, and is often rendered necessary on account of local situation and occurrence circumstances; but the proper division and arrangement of the community, without respect to local situation, is into three classes, or progressive degrees of order, as follows:

1. The first, or novitiate class, are those who receive faith, and come into a degree of relation with the Society, but choose to live in their own families, and manage their own temporal concerns. Any who choose, may live in that manner, and be owned as brethren and sisters in the gospel, so long as they live up to its requirements.

Parents are also required to be kind and dutiful to each other, to shun every appearance of evil, provide for their family, bring up their children in a godly manner, use, improve and dispose of their property wisely, and manage their affairs according to their own discretion. They may thus continue as long as it comports with their faith, their circumstances, and their spiritual improvement. But they are required to bear in mind the necessity and importance of a

spiritual increase, without which they are ever exposed to fall back into the course and spirit of the world; and they can hold their connection with the Society no longer than they continue to conform to its religious faith and principles.

Such persons are admitted to all the privileges in the Society, spiritual or temporal, necessary to give them a full understanding of all they need to know. No control is exercised by the Society over their persons, property, nor children; but being members of a religious society, they are to be subject to the spiritual direction of their leaders, and may receive counsel in temporal matters, whenever they feel it necessary to apply for it. If at any time they desire to make a donation to any religious or charitable purpose of the Society, they are at liberty to do so; provided they be clear of debt, and their circumstances will otherwise admit of it; but after having freely made the donation they can have no more right to reclaim it, than the members of other religious societies have to reclaim the like donations.

The education and government of children belonging to this class, is an important object. Where the number of private families is sufficient, they may establish a school, and jointly contribute to the support of it, and in this way dispose of their property for the joint benefit of their posterity; but if any have estates, they may reserve them, in whole or in part, for the benefit of their children when they become of age.

No children are ever taken under the immediate charge of the Society, except with the request or free consent of those who have the lawful right and control of them, together with the child's own consent. But few, comparatively, are admitted.

Those taken into the Society are treated with care and tenderness, receive a good school education, according to their genius, are trained to industry and virtuous habits, restrained from vice, and at a suitable age, led into the knowledge of the Sacred Scriptures, and practically taught the divine precepts contained in them, particularly those of Jesus Christ and the Apostles.

2. The second, or junior class, is composed of persons, who, not having the charge of families, and being under no embarrassments to hinder them from uniting together in community order, choose to enjoy the benefits of that situation. These (for mutual safety) enter into a contract to devote their services, freely, to support the interest of the family of which they are members, so long as they are in that order; stipulating, at the same time, to claim no pecuniary compensation for their services. But all the members of such families are mutually benefitted by the united interest and the labors of the whole family, thereof; and they are amply provided for in health, sickness, and old age. These benefits are secured to them by contract.

Members of this class have the privilege, at their option, by contract, to give freely, the improvement of any part or all of their property, to be used for the mutual benefit of the family to which they belong. The property itself may be resumed at any time, according to the contract; but no interest can be claimed for use thereof; nor can any member of such family be employed therein for wages of any kind. Members of this class may retain the lawful ownership of all their property, as long as they think it proper, and choose, so to do; but at any time, after having gained sufficient experience, to be able to act deliberately and understandingly, they may, if they choose, dedicate and devote a part or the whole, and consecrate it forever, to the support of the institution. But this is a matter of free choice; no one is urged to do so, but they are rather advised, in such cases, to consider the matter well, so as not to do it until they have a full understanding of its consequences; lest they should do it prematurely, and afterwards repent of it.

3. The third, or senior class is composed of such persons as have had sufficient time and opportunity practically to prove the faith and manner of life practiced in the Society, and are thus prepared to enter fully, freely and voluntarily, into a united and consecrated interest. These covenant and agree to dedicate and devote them-

selves and services, with all that they possess, to the service of God and the support of the gospel forever, solemnly promising never to bring debt nor damage, claim nor demand, against the Society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the Institution. This class constitutes what is called church order, or church relation.

To enter fully into this order, is considered by the Society to be a matter of the utmost importance to the parties concerned, and therefore requires the most mature and deliberate consideration; for after having made such a dedication, according to the laws of justice and equity, there can be no ground for retraction. Nor can they, by those laws, recover any thing whatever which has been thus dedicated. Of this all are fully apprised before entering into the contract. Yet should any afterward withdraw, the Trustees have discretionary power to bestow upon them whatever may be thought reasonable, not on the ground of any just or legal claim, but merely as an act of charity. No person, however, who withdraws peaceably, is sent away empty.

Children taken into the order of the church, are treated with care and tenderness. The government exercised over them is mild, gentle and benevolent, and usually excites in them those feelings of affection, confidence and respect towards their instructors which are not often found among other children, and generally produces a willing obedience to whatever is required of them. The practical exercise of mildness and gentleness of manners, is early and carefully cultivated among them. All churlishness and moroseness of temper, all harshness of language, all rough, unfeeling behavior, all unkind and uncivil deportment, and all mischievous and wicked propensities are cautiously watched and reprobated. Great pains are taken to lead them into the practical exercise of truth, honesty, kindness, benevolence, humanity and every moral virtue. The duties of obedience to their instructors, respect to their superiors, reverence to the aged, and kindness and civility to all, are strictly enjoined upon them.

A good common school education is carefully provided for them, in which it is acknowledged that they generally excel children of their own age in the common schools of the country. Where traits of genius are discovered, their privilege of instruction, as occasion requires, is proportionately extended. They are early led into the knowledge of the sacred scriptures, instructed in their history, and practically taught the divine precepts contained in them, particularly those of Jesus Christ and his Apostles. They are always brought up to some manual occupation, by which they may be enabled to obtain a livelihood, whether they remain with the Society or not.

During a period of more than forty years, since the permanent establishment of this Society at New Lebanon and Waterloo, there never has been a legal claim entered, by any person, for the recovery of property brought into the Society; but all claims of that nature, if any have existed, have been amicably settled to the satisfaction of the parties concerned. Complaints and legal prosecutions have not, hitherto, come from persons who brought property into the Institution; but from those who came destitute of property, and who generally speaking, have been no benefit to the Society, in any way; but, on the contrary, after having enjoyed its hospitality, and brought no small share of trouble upon the people, have had the assurance to lay claim to wages which they never earned, or property to which they never had any just nor legal claim.

No person can be received into this order until he shall have settled all just and legal claims, both of creditors and filial heirs; so whatever property he may possess, may be justly and truly his own. Minors cannot be admitted as covenant members of this order; yet they may be received under its immediate care and protection. And when they shall have arrived at lawful age, if they should choose to continue in the Society, and sign the covenant of the order, and support its principles, they are then admitted to all the privileges of members. The members of this or-

der are all equally entitled to the benefits and privileges thereof, without any difference made on account of what any one may have contributed to the interest of the Society. All are equally entitled to their support and maintenance, and to every necessary comfort, whether in health, sickness, or old age, so long as they continue to maintain the principles and conform to the orders, rules and regulations of the institution. They therefore give their property and services for the most valuable of all temporal considerations: an ample security, during life, for every needful support, if they continue faithful to their contract and covenant, the nature of which they clearly understand before they enter into it.

It may readily be seen, that such an order could not be supported, if its members, on withdrawing, should take whatever they have given, and have the avails of their labor restored to them. They have agreed to give it all to sacred and charitable purposes, claiming nothing but their own support from it. It has been disposed of according to their own desire; and the institution may therefore be no better able to refund it, than if such a dedication had never been made. If, therefore, it should be returned to them, it would be literally taking it from those who remain faithful to their covenant and giving it to covenant-breakers. Who cannot see that this would be both unreasonable and unjust.

Notwithstanding all reports to the contrary, we confidently assert that no person has been wronged, by any dedication of property ever made to the purposes of this Society; and that no person whatever, has any just or reasonable ground of complaint in this respect.

This Society has served as a pattern for all the Societies or branches of the community which have been established in various parts of the United States. In every place where the faith and testimony of the Society have been planted, the same orders and rules of government have been gradually established and maintained; so that the Society and its members are now generally known; and from the striking peculiarities which distinguish them from all other professors of Christianity, no person need be deceived by imposture.

The perpetuity of the Society is the last thing to be considered, on which we offer the following remarks:

We believe it will be generally granted, that the history of the world does not furnish a single instance of any religious institution which has stood fifty years without a visible declension of the institution, in the general purity and integrity of its members. This has been generally acknowledged by the devotees of such institutions, and facts have fully verified it. But we would appeal to the candid judgment of those who have known this institution from the beginning, and have had a fair opportunity of observing the progress of its improvement, whether they have, in reality, found any declension, either in the external order and regulations of the Society, or in the purity and integrity of its members, in the general practice of the moral and Christian duties; and whether they have not, on the contrary, discovered a visible and manifest increase in all these respects. And hence they may judge for themselves, whether the moral character of the Society, and its progressive improvement, can be ascribed to any other cause than the blessing, protection and government of Divine Power and Wisdom; and why its perpetuity should be called in question."

Many will stand ready to cry, Mark of the Beast! Babylon!! Sectarianism!! Beware!! &c. All this will do for fog to hide if possible, from the Christian pilgrim, his pathway. "By their fruits ye shall know them" is Christ's rule to work by; and if you have assumed another, presuming it to be more safe, see to it for yourself. Where there is perfect order, there is no Babylon, (or confusion.) And there can be no perfect order, without perfect, voluntary obedience; and this cannot be perpetuated where there is a radical wrong. We see in this body, what the experience of 5900 years had failed to furnish. Ed.

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believers hold that God will put an end to the world by fire,—that the works that are therein shall be burned up, and the elements melt with fervent heat, so do they; and so on other points. The faith is not the difficulty. The works, the deeds, the real acts, of the members of Christ's body, is such a standing reproof against all there is in the world, passing under the name of Christian, that it has been necessary to blacken them as much as possible, lest all conscientious souls should find the way of truth, and a hireling priesthood come to want.

The body of Christ live together in the exercise of a love and union that can never be imitated by others:—A harmony that is the product of no other cause, but the spirit of God. "By one spirit" they are all baptised into this body. They are a people who are not of this world, and therefore they neither marry nor are given in marriage as the children of this world do, but through the spirit mortify the deeds of the body, and live as the angels of God.

The lives of the members of this body for the last half century have been such that they have been known by their fruits; and the goodness of those fruits universally acknowledged; but the one who has the flesh, and self for a master in the room of Christ, always finds a way to blind his own eyes, when the darkness suits his purpose best; so he impugns the native, a course which Christ never pursued. To be compelled to acknowledge that the works are all without a stain, at least better than arises from any other source; and then turn around and say, there is something wrong behind the curtain, in a mean, sneaking way to get off from the claims of truth when hotly pursued by it. Stand up to this work like a man. In our Advent journey, we have come up to a body of Secood Advent believers that are more than a match for us. We came in a great storm of "thunder, and lightnings, and voices, and an earthquake;" but we found them meek and quiet, inheriting the earth—full of faith and the Holy Ghost from their mother's womb—a body that alone of all the bodies on earth, had remained unmoved, while the powers of heaven had been shaken: And that unshaken body was the Shakers. They would not contend with us, that they were the body of Christ. It formed no part of their faith or practice, to trumpet their own fame, nor did they ever ask me to do it for them.

The evidence that this is not Christ's body must be clear and undoubted before God will exonerate us for passing it by. But what evidence have we found? Many charges are brought, though it is universally acknowledged that the greater part of them (the body) are God's dear children. It is much easier to break in pieces a gold watch, than to produce one that is better. Become perfectly satisfied, by trying the experiment, that all the good there is in the "United Society," can be imitated, in a joint interest, before those principles of order, and purity, absolutely necessary for the ground work of an associated interest, be jumped over for the sake of something that is beyond. I have not yet heard so much as one objection brought against the Society, where it was not clearly manifest that there was a disposition to introduce self interest, or self will.

We should clearly have understood, before this, that the first prominent sign of the last judgements at the Coming of Christ, was to be, that "many [says Christ] shall come in my name, saying I am." The word "Christ," commonly added, is a supplied word; Luke 21: 8. The disposition to introduce self into the question, would be, and indeed it is, the ruling trait of these times. Here we have right around us in this section, (if the claims of self were admitted) scores of these I am's." Dr. Gorgas claims to be the "Chief Shepherd:—This is his character. "I am" the Chief Shepherd. Miss Smith says of herself "I am" the "tower of the flock." Mrs. Curtis for herself claims, "I am" the daughter of Zion." Uri Adams claims for himself, "I am" Christ. Another acts in the character of "I am" Joshua.—Another, "I am" Elijah.—"I am" David:—"I am" Moses, "I am" Aaron, &c., and so on, to the end of the chapter. And these all come in the name of Christ. It was not a few, but "many shall come in my name." Another, to prove that the Shakers were not the body of Christ, takes half a score of children to them, with a mission from God, as he said, that they were to take care of them, and let him go where he pleased. This they would not do, in as much as it was made the duty of parents to train up their children, and if the children had parents, they could not be received without them. Still this claim of God upon the parent was of no avail. The refusal was considered sufficient to judge them, and so they

were doomed accordingly. Christ never acted thus. He never trumpeted his own fame. "As a sheep before his shearers in dumb, so he opened not his mouth;" and "in his humility his judgment was taken away."

Let the rule of Christ, "All things whatsoever ye would that men shall do to you, do ye even so to them; for this is the Law and the prophets,"—be applied to your case a few moments. You go to them, claiming God has sent you, demanding that they support your family and let you do as you please. The claim is not answered, and you say God casts them off. They come to you and demand that God requires of you, in love to serve one another—put the tools into your hands, and point you to the fields to go to work. If you refuse to obey, what part of the Bible, in which you boast, exonerates you from the judgment you have pronounced upon them? "with what judgment ye judge, ye shall be judged." Dr. Gorgas told one of the Elders that God had given him the kingdom; and because the Elder did not leave the house, laid violent hands on him.

How many thousand plans have been contrived to make God justify the idea that *Self*, the important "I," must in all things have the pre-eminence. This is the great difficulty in the way of seeing the body of Christ. It is not to be wondered at, that there is so much fault finding by those who come up to these villages, it is very soon learned that from the least to the greatest, no one can do their own will. "I am," is not the idea that prevails here, but "thou art." Each one learns to prefer others before himself, in love. Every thing like pride and human greatness, must come down in the dust. The Elders are the servants of all. The governing principle at the head of the family, commands by example, and conquers by love.

But they do not, says one, look for the same things in the fate that we do, so I cannot fellowship them. How many are trying to throw the issue of this question upon something in the past, or something in the future. Any where but now. How stands the matter before God NOW? That is the point. To be an "Israelite indeed in whom there is no guile," is of far more consequence, than to be looking for Christ in the future, or acknowledging him in the past. This is one of the grandest arts of Satan.—When God is bringing a soul up in judgement before him—searching out the secret recesses of impiety, in order to purge away the dross, to strive to point the edge of that truth, into the future, or past, in order to save the wound of a present separation from the world.

But what has Second Advent people to do with the United Society? They believe the work of the Second Advent commenced 80 or 70 years ago. Very well; so that do. And is it not true? The most of us have believed that this country is the wilderness of the Revelations,—the place prepared, where the wings of the eagle (U. S. enigma) bore the Church for a season. It is not a little singular, that the eight souls (the same number that were in the ark) who were the first instruments in planting these societies, and redeeming portions of the earth from under the curse, came to this country from England in August 1774, the very time the Eagle began to hover over the wilderness; and in 1776, about 60 days after the declaration of Independence, they took up their abode in the woods, about 7 miles North West of Albany, without any apparent design of continuing in a suited interest. Three years and a half from that time, their testimony was opened to the world, but no other land save the United States, or the lod of the Eagle, has ever proved an asylum for a "United Society of Believers," living in a consecrated interest,—bearing a faithful cross against the flesh with its affections and lusts. The sins of this nation have multiplied, yet this Society has remained the same, in principle, conversation, dress &c.,—though IN the government (or mountains) yet CUT OUT from it—having nothing to do with worldly governments, shut out from their concerns. As the 70 years of the existence of this government (the same period that the children of Israel dwelt in Babylon,) was about to expire, this Society felt called upon to publish the speedy coming of Christ to Judgement, which they did in 1843, since which time their doors have been closed against the world. They seem apprised however, that in the great Advent movement of 1843, God has called out a people for his name; and for these their doors, both in their houses and in their hearts are wide open.

I nowhere find, in the annals of the world's history, that a nation has existed for a longer period than 70 years, that has been guilty of the sins of which this nation is guilty. It seems to me that God has offered a refuge for his people, as he did to Lot, in the mountain; and which every one seems as unwilling to fly to, as Lot did to go where

he was called. O send me not thither, least I die. None goes to these places to save their lives; for none will consent to go, till every way of saving the life, has been faithfully tried.

I now ask, if there is one Advent believer in the land, who would not gladly share the peaceful home they enjoy, were it not for the cross? Excuse after excuse is brought forward, while the real one is hidden. You wish to reserve the privilege of gratifying the lusts of the flesh, which you know you cannot do under any circumstances, in the dispensation in which we live, appealing to God that you do it for his glory. You tell us of your joys and hopes: In the happiest meeting which you have enjoyed, would not your highest hopes greatly have fallen, if some unforeseen circumstance had put a final, and eternal end to the prospect of ever again gratifying your lusts? God and you know after all, whether this be not the real cause of your opposition.

It is because I am striving to bear my cross, with my testimony, that I love to commune with those who have passed the same fiery trial.

In defending truth against error—holding up light against darkness, and spreading out the claims of purity and holiness, or true godliness, against the desolating influence of impurity and corruption, there is a secret consolation in the soul that elevates the character of fallen man to its true dignity!—Something too that gives him a decided advantage over all the influences that can possibly be arrayed against him. It is true that a corrupt community, and misguided friends, may be led to suppose that the stern advocate of unpopular truth, has fallen, and his name buried in eternal oblivion; but true virtue, though trodden down awhile, and its apparent beauty marred, like the visage of the Holy Redeemer, is destined to have a resurrection. It is not only a bulwark of defence, but an invading power, before which proud hearts must quail—science and literature grow dim, and earthly dignitaries falter. A cross-bearing Paul, with manacled limbs, surrounded with the pomp of a Roman Court, caused human greatness to stand aghast while he dared Agrippa to deny the testimony of the Prophets upon which he rested. He proudly dashed at the feet of a trembling Felix, the claims of Righteousness, temperance, and a judgement to come, demanding his decision. O what a power! See this self exalted tyrant sink away before the keen edge of truth, with the customary, cowardly excuse, that it was not a convenient season to attend to the crossbearer's testimony.

Bat God is just, and his ways are equal. He will never suffer you to hold this post of heavenly honor—this "power over the nations"—this "rod of iron" by which to rule the nations, till you have first ruled yourself. It was with a great price, that one procured the freedom of a Roman citizen, bat it with a greater price, that power over the nations is to be obtained. No small sum can place you in possession of a Throne and Kingdom. Not only every earthly good must be sacrificed, but the life must be yielded. If we reign with Christ, we must also suffer with him. We must be "children that will not lie." An accompaniment cross against the world, the flesh and the devil, must be faithfully borne. Like Christ we must faithfully pass the days of temptation in the wilderness, groan in the garden, and drink the cup of gall. If, like him, we would be ministered to by angels, and follow him to the mansions prepared.

TO CORRESPONDENTS.

There are a number of articles on hand that will be attended to so soon as it can be made convenient. The letter of Bro. G. W. Peavey, will be published in our next number.

There will not probably, be any paper issued again till week after next.

500 extra copies of the present number have been struck off, which can be procured by sending your orders as usual. A few copies of No. 13, Vol. 10, are still on hand.

LETTERS AND RECEIPTS.

For the week ending June 12.

G. W. Peavey; J. B. Agnew; H. B. Bear; W. J. Greenleaf, 1.00; Robert White Jr., 10.00; Wm. Stewart, P. M.; Nathaniel Green, P. M.; Otto Nichols; Geo. A. Sterling; O. R. L. Crozier; Geo. Fuller, 50; Joseph Bates, (I am surprised that you should be so impressed, with no clearer light than your pamphlet furnishes.)

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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E. JACOBS.—Editor & Publisher.

REJECTING IDOLS.

Keep away, keep away, let my spirit have rest,
All ye vanishing follies, which tend to molest
And to hinder my prayers in heaven's highway—
From my soul, from my soul keep away, keep away.

Keep away, keep away all ye idols of time,
That are only a hindrance and clog to the mind;
That can be of no use, but would lead me astray—
From my body and soul keep away, keep away.

Keep away, keep away, let my spirit go free,
That no heavenly gift be withheld from me;
And that I may keep pace with the light of the day,
From my soul, from my soul keep away, keep away.

Let me live with my brethren and sisters in love,
And with them in sweet union and meekness improve;
Be rejecting all evil by night and by day,
Where all bondage and death keep away, keep away.

O my soul keep awake and be ready to flee,
And to hide from the evil which you may foresee;
And to be in your duty, this word you'll obey.
And from all that is wroog keep away, keep away.

H. L. EADES.

Union Village, O. June 16. 1846.

THE STRAIT GATE.

"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."

DEAR BRO. JACOBS:—

I wish to say a few things relative to this strait gate, and the way in which I obtained admission through it. Sometime in January last, I was led up to the point where I began to see what this gate was. I also felt deeply that it was just before me, and that by faith I was to open it and pass through. For some weeks previous to this, I had at times found myself passing through the scenes of Judgment, being led where I could fully understand that declaration of the Prophet: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations." Ezek. 36: 31. O it seemed as though I had never done any thing in my life, that God could approve. Those only who have passed through this work of Judgment, can understand what it is: The declaration, "God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil," will convey a clearer idea to your mind of this strange work, than any language of which I am master. Well, during the progress of this work, I was led to see, and also deeply to realize that the faith once delivered to the saints, must be possessed by us or we never could share with those saints in the effulgent glories of the glorified state. I began to understand as never before, that this faith, and this only could place us in possession of immortality, and Eternal Life.

Having thus come to understand this momentous truth, an agonizing struggle was commenced in my soul before God for that faith. This struggle continued nearly two months, when I attained the point already named,— The gate; yes, the

Strait gate. Well, now I saw clearly that the key of living faith only, could open that gate,— and enter I must; so onward I pressed. Shortly after this, I found myself possessed of a clear assurance, that death was swallowed up of victory: —That I never should go into the grave. Hallelujah forever and ever!! I feel the energies of eternal life moving while I write upon this point. I can now sing the song, "O death, where is thy sting? O grave, where is thy victory?" I have now learned that "the gift of God is Eternal life, through Jesus Christ our Lord."

From that time to the present, the light has shone from the precious word of God, far more clearly than ever before:— The light of the moon is indeed becoming like that of the sun, and the light of the sun increasing seven fold, as the light of seven days, in this day in which God is binding up the breach of his people, and healing the stroke of their wound." Isa. 30: 26. Now I know that I am established on that rock, against which the gates of hell, (death and the grave) can never prevail:— The last enemy is now a conquered foe. I have now attained unto the resurrection, having received the Son of God in his return from the wedding: Luke 12: 35, 36; Rev. 3: 20; I John 5: 11, 12; John 11: 25, 26; Luke 20: 35, 36.

Here also is where I was born again, and became a son of God, Rom. 8: 19, 21; having followed Jesus in the regeneration: Mat. 19: 28. The obtaining of the resurrection and the new birth, are the same thing in my experience, and as shown by the following scripture: "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." This passage shows us that when the resurrection is obtained, we then become the children or sons of God: They are therefore the same. Here I found the strait gate, the passing of which has established my feet upon a rock, in possession of eternal life: And now I find the following passage clearly expresses my position and feelings. "And we know that the son of God is come, and hath given us an understanding, [this is the way the wise obtain their understanding] that we may know him that is true and we are in him that is true, even in his Son Jesus Christ. This is the True God and Eternal Life." I John 5: 20.

I have spoken of the swallowing up of death in victory; as connected with the passing of this gate. This, as a matter of course, connects the passing of the strait gate, with the change from corruption to incorruption—from mortal to immortality. This change from corruption to incorruption, results in the laying aside of that flesh and blood which can not inherit the Kingdom of God. Now it is desirable to understand what this flesh and blood is, and how it is disposed of. Also it may be necessary to understand what we are to inherit; that we may correctly understand how we shall inherit it.

First, the inheritance. What is it? In Isa. 42: 17, 18, the Prophet, in speaking of Israel's "everlasting salvation" expresses himself thus: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." In the account of the creation, (Gen. 1: & 2: we find man previous to the fall, placed in "the garden of Eden, to dress it, and to keep it;"—Also having dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth." This was while he had the pure image of him that created him. Well, while he continued to bear that holy Image, he also inherited the presence and communion of God. This he might have enjoyed without cessation, so far as I have yet been able to learn, had he not have fallen.

This being the original design, which by the fall was thwarted for a time; nevertheless God

having declared the end from the beginning, we look for a restitution of these things. In Pea. 8: and Heb. 2: the restitution of this dominion is clearly taught. "The meek shall inherit the earth," is a promise oft repeated, and certainly to be fulfilled. This however forms but a part of our glorious inheritance. A portion of that inheritance at least has been reserved in heaven, and is now being revealed in this last time; I Pet. 1: 3—5. That portion of our inheritance thus reserved, is our glorious King, "in whom also we have obtained an inheritance." Eph. 1: 10, 11. Well, he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32.

With this bare glance at some of the evidences on this point, we see that those who love God are "to inherit substance," and not a mere visionary kingdom. Now, says the apostle, "flesh and blood cannot inherit the Kingdom of God." We wish to understand whether our beloved Bro. Paul designs to teach us by this declaration, that we are to possess this glorious kingdom of substance with, or without real bodies, composed of flesh & blood, and bones, such as Adam possessed previous to his fall. As we have no evidence that a change passed upon Adam's physical constitution at the time of his fall, further than that his transgression made him the servant of sin, and subject to death, or "dying thou shalt die:" It is therefore obvious that he had a real body of flesh & blood, while he bore the image of God, and thereby held communion with him, enjoying his presence; and swayed a sceptre "over all the earth." Our former theory which many still ardently cherish, was that the spirit of God would take the place of the blood in our arteries and veins, and the blood being thus excluded, we were to inherit the Kingdom with flesh and bones, though we might not with flesh and blood. But all that could ever sustain this theory, is far-fetched, inferential testimony. Was Adam's body sustained by the spirit of God, and not by blood before the fall? Who has ever shown, or can ever show that this is the case? Surely no one. Away then with such baseless theories, and give us something that stands in the power of God.

But it is said that Jesus has that body with which he arose from the dead, and that body was raised from the dead by the Spirit of God which took the place occupied by the blood previous to his death: This also is inference. It is true Bro. Peter says he was "put to death in the flesh, but quickened by the spirit;" But he does not say that the spirit took the place of the blood. That body was prepared for a sin offering: Heh. 10: 12-14. And Bro. Paul declares that the second coming will be without that body. Ch. 9: 28. Hence that body is not the glorious body like unto which we are to be fashioned: That is the pure lovely image of God that is to be worn by every redeemed one in this glorious kingdom. Hence we read in Eph. 4: 22-24. "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind: And that ye put on the new man, WHICH AFTER GOD IS CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS." Now we have reached a point where we may see what the flesh and blood is which cannot inherit the kingdom of God. It is the old man which is corrupt according to the deceitful lusts,—the flesh with the affections and lusts, which is now being effectually and forever crucified in those who inherit the kingdom: for they cannot inherit the kingdom with one of these propensities: see Gal. 5: 19-24. Here the Apostle clearly teaches us that those who indulge these propensities, and work the works of the flesh shall not inherit the kingdom of God. This is the same point upon which he is dwelling in the other passage cited from Cor.

By a comparison of the following scriptures

Rom. 6: 6-23. Gal. 5: 24 Eph. 4: 22-24. Col. 2: 10-12. chap. 3: 1, 11. It appears to me with my present light, that the old man which is corrupt,—The works of the flesh,—The flesh with the affections and lusts; and the flesh and blood which cannot inherit the kingdom of God: are all one and the same thing. That this is the case, appears more evident by a careful examination of 1, Cor. 15: 35-57, where the change in a moment, in the twinkling of an eye from mortal, to immortality,—From corruption to incorruption; is represented as affecting for those who do not sleep: what the resurrection accomplishes for those who do sleep. If this is not the case, I hope that those who have clearer light will hold it up, that it may afford light to all who are in the house.

This brings in the kingdom without observation. No outward show, or parade here. The mustard seed is planted, but who knows it? The stone is cut out of the mountain, but not being done with hands; who understands that it is cut out!—The Lord has returned from the wedding; but having come like a thief, no one knew it save those who were watching; and they being ready, opened the door and welcomed him in, and thereby obtained eternal life,—the resurrection and the life; which has given them victory over death, *the last enemy*: Well, they can now sing on the high key, "Oh, death where is thy sting; Oh, grave where is thy victory." Now there is a changing from glory to glory as by the spirit of the Lord, until the Israel of God are all changed into the same pure, holy, image in which Adam was created,—the lovely image of God. Those who have the anointing can now understand how we are brought back to what Adam was, and placed in possession of what he lost; and still retain a real body of flesh like his exempt from the curse; *the last enemy having been conquered*. Hallelujah forever and ever. Now we can understand what Bro. Paul means when he says: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our MORTAL FLESH." 2, Cor. 4: 11. Also old father Job; "And though after my skin worms destroy this body, yet IN MY FLESH SHALL I SEE GOD." 19: 26. And this: "Let the saints be joyful in glory, let them sing aloud upon their beds." Ps. 149: 5.

This is what has been shown me to be the strait gate, and this is the way in short that I was led to obtain an entrance through this gate. The experience that I have had for the last few months is to me valuable beyond expression; and constantly increasing, and to increase till Christ becomes all and in all. O, the untold glories that are now breaking upon the vision of the faithful escaping remnant. O that I could whisper in the ear of every tried one: "FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE." "BECAUSE, STRAIT IS THE GATE, AND NARROW THE WAY WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT."

G. W. P.

DORCHESTER, Mass. May 29th, 1846.

Letter from Sister Ray.

DEAR BROTHER IN THE LORD:—

It gives me extreme pleasure to address you upon so delightful a subject, as that of Holiness to the Lord. O my brother, when I first heard the glad news that the Lord was making up his people, my heart danced before Him, while reading it. This is the trumpet which was given me to sound in 1843, by the Lord himself. Then the great mystery of this day was made manifest to me by a revelation, which was the seventh one from 1833, to 1843, and last summer I had the eighth, which finishes what is coming to pass; but it does not do to cast pearls before swine; No, no. It must be holy persons, to hear and understand. Such persons I have seen in the spirit, and soon expect to see them face to face: Then what holy raptures will there be! This is the "strange act," and truly it has come as a snare upon all the earth to try men.

I want you to show this letter to that dear people called Shakers, for I love them though I have never seen their faces in the flesh. O my broth-

er, do sound the trumpet louder, that all the world may hear the sound of the glad tidings. My soul has been much strengthened to-day, and instructed from the Lord. I have had a great deal to contend with from the unbelief of the people; but this is what was shown to me by the spirit: Where there is belief in the true testimony, the great power of the Lord is made manifest, and the glory of the Lord is seen. There are so very few who will believe the testimony that must be borne in this third dispensation, (which is the third heaven which Paul saw, and that I saw,) with Paul I can say, "I have great heaviness and continual sorrow of heart," on account of my brethren concerning the flesh. O that they knew what the everlasting gospel is, and what its requirements are. I have been made acquainted with the great mystery, and am anxious for the time to come that it may be made manifest—that the children may be nourished with the sincere milk of the word, and their panting hearts be filled with the fullness of that glory which is about to be revealed. O how I long to see that glorious company made up, when we shall dance before the true ark. I have seen it in revelation. O my brother, no eye hath seen, nor ear heard, neither hath it entered the heart of man, the things that God hath prepared for them that love him. I want to say for the encouragement of all who believe in holiness, that we are in the New Creation—the Harvest, and Judgment. It has all been shown to me by revelation. The Church—the Bride—the Lamb's wife; is coming up out of the wilderness, leaning alone on her beloved Savior—alone on Him who hath redeemed her from the fall of our first parents, and restored her to her virgin beauty and innocence. O Glory to God and the Lamb forever.

If you send me an answer to this, I will send you one of more importance. Do not forget to show it to the dear people before mentioned, for I think we are acquainted in the Spirit of Revelations, and they can understand one another. I think they are acquainted with me, though we have never seen each other's faces in the flesh.

May the Lord bless you, and guide you by his unerring counsel through all the changing scenes before you, and make you an instrument in his hands of doing good.

I am your sister in the Everlasting Gospel of God's dear Son.

MARY G. RAY.

Letter from Brother Clark.

ENFIELD, Conn. June 10, 1846.

BRO. JACOBS:—

I have lately seen several Numbers of the "Day Star;" and feel much pleased to see so many in different parts of the country manifesting so much zeal for God and his holy way. It appears truly, that many of them are not far from the Kingdom. I have lately seen your 13th No., and was much pleased; as it is written, "the axe is laid at the root of the tree" &c; but it appears you have taken it up and began to use it with freedom. Come on Brother, here's the way, I have had the experience for more than three score years; having set out with my parents in infancy, and lived a life of virginity; and have always seen and found that those who made a free use of this weapon about the root and foundation of the corrupt tree, made out much better than those who began at the top twigs. But I need not tell you much about this; but trust you will not think strange if many of your former friends stop or rather go back and proceed no farther with you. But thank God and take courage, for there is a goodly number in this place, who have found by many years experience that it is possible to overcome the man of sin in ourselves.

From your Friend and well-wisher.

A. CLARK.

Letter from Brother Clapp.

AKRON June 1st. 1846.

MY VERY DEAR BROTHER:

Your very welcome letter came to hand last evening, and oh, how expressively solemn and trying is this time. How well calculated is the step we are now cal-

led upon to take, to burn up the dross, tin, wood, hay and stubble and leave nought but the pure gold, and yet I know that I can say from the heart, blessed be the name of the Lord, forever and ever.

My mind relative to the present truth, *the gathering*, is the same as when we parted at White Water, excepting I have had additional light from time to time, to confirm me in this truth, as to time, manner and place, and all the letters I have seen and all the reports I have heard, have not moved me, or lessened my confidence in this movement as being from the Lord. I am satisfied that if indeed it is the purpose of God we are now fulfilling, that the Devil knows that what he does to oppose it, must be done soon, and with all his might and power, for it is his last opportunity, to speak, particularly, with Advent children.—It seems very clear to me, that all who draw back from this work, even among those who are in the light to the present time, will most certainly draw back to perdition, and yet how many there are, that seem to be doing this very thing, evidently, for the want of a thorough knowledge of their own hearts. Oh, how deceptive is the heart, when God does not dwell there.—This is the reason why so many brethren and sisters, say such hard things, apparently without any compunctions of conscience, about the Shaker brethren: They seem disposed, continually to harp upon the doctrines, instead of following the rule of our Savior, to "try the spirit," "know them by their fruits" &c. This present step is truly most humiliating, it so entirely crucifies the old man; and this I apprehend is why so few will enter the "straight gate."—Oh, my brother, I feel to praise and magnify the Lord continually, for his unspeakable goodness, in imparting to such an unworthy worm, so rich and gracious manifestations of his grace and strength, which enables me to recognize and apprehend him in this work.—A few here with myself, were much blessed in perusing your article in the last "Day Star"—I am satisfied the truths it contains will command themselves to every honest heart to such as can say from the heart that they "love not the world," "neither the things of the world."—I am convinced, but few, if any, will see the gathering, who have not literally obeyed the command to forsake all—according to Luke 14: 33, and other parallel scriptures, and out of this small number, will be found those, who will fulfill the character of Lot's wife, because God's plan or mode of gathering his people, is not in accordance with their preconceived ideas.

It remains very doubtful whether Harriet will conclude to sell all and "buy that field" and go with me to Mount Zion—it is not my desire to remain here one minute longer than the Lord would have me.—My mind has been directed of late to Union Village, more than to White Water,—for some time before I received your letter. I understand brother Newell Bond and family and brother and sister Stewart have gone to White Water; brother Atchison also returned last week to the latter place.—Your Brother in the Kingdom.

CHARLES CLAPP.

THE ROLL.

The following extract is from the "Sacred Roll," Chapter 16, concerning the peaceable Kingdom of Christ, relative to which the Almighty is here represented as questioning mankind.

"Do you look for the Christ of God, the spirit of the Holy Savior, the Lamb who stood upon Mount Zion, with the hundred and forty and four thousand, having their Father's name written in their foreheads, who are virgins, not being defiled with sin?

Do you look and seek after a kingdom, of which the sacred volume does predict; which by the spirit of inspiration was told, That a pure and holy kingdom, by my Almighty hand, should in the latter days, be set up; which should be called the house of the Lord, established in the top of the mountains, and exalted above the hills; of which nations should say, Come, and let us go up to the Mountain of the Lord, and to the house of the God of Jacob; for he will teach us of his ways, and we will walk in his paths?

Where the Law should go forth of Zion, and the word of the Lord from Jerusalem!

Where that spirit should be manifested, to rebuke strong nations afar off, and cause them to beat their swords into ploughshares, and their spears into pruning hooks!

Where the Lion should lie down with the Lamb, and a little child should lead them?

Do you look for the stone, cut out from the mountain without hands, that should grow and fill the whole earth; that smote the great image, and brake it in pieces, and caused it to be carried away of the wind; as the chaff of the summer threshing floor?

Do you look for that kingdom that standeth and trusteth in the strength of my power, and not in the arm of flesh; whose life is purity, and whose dwelling resteth in my eternal brightness?

Whose subjects are subjects of peace, and whose hands are not stained with human blood, and who walk not after the law of a carnal commandment, but after the law of grace, given in the gospel of Christ?

Who worship not the mortal bodies of any, but who worship my Holy Spirit, whether manifested in man, woman or child?

Who use the measures of justice, and the weights of exactness, and decide not by the balance of deceit!

Who do unto others, as they would that others should do unto them?

Who turn not the right of the needy away, nor say to the hungry, cold and naked, Go, be thou fed, warmed and clothed?

Who turn not the needy from their doors, nor send the poor and distressed empty away!

Who procure not gain without right, nor pervert the laws of truth and justice, for silver and gold!

Who open their mouths in true wisdom with their neighbors, and speak words of truth to one another!

Whose God requireth that all should labor with their hands; and whose laws of equal justice, mete employment to every age and class, according as they have ability to perform?

Who highly prize, and daily obey the watchword of the morning, from the Queen of Zion; Hands to work and hearts to God, with cheerfulness in your duties!

Whose laws and statutes from my eternal throne do emanate; and operate to rule and govern every soul in truth, in justice, and in acts of love and kindness!

Where no one is set on high to sway an earthly sceptre?

Where tyrants cannot reign, and despots do not rule?

Do you look for that kingdom, where the holy anointing from my Eternal Throne, is placed in earthly vessels, to lead in meekness, and govern by the power of my spirit, against which, in the final result, no stiff nor stubborn will can stand unshaken, nor abide in the kingdom?

Where no coercive means are used; but power and force of spirit, given from my Almighty hand, through prayer and supplication are employed?

Where seekers after that which is great and high, must rest in hope, and die without obtaining!

Where high and exalted feelings, low and humble stations find!

Where meekness, virtue, power and wisdom, as the advancing guard do always move along!

Where carnal warfares are not known; but spiritual ones, against the wicked foe within, are eternally waged? No quarters given, nor quarters taken, but death complete unto the man of sin, doth crown the victorious conqueror?

Do you seek to find that city, where the Lord your God hath placed his name, in peace to dwell: in truth to reign.

Where all its inmates dwell as innocent lambs in the fold of their ever watchful Shepherd.

Where the bleatings of harmless sheep are heard, but where the howlings of the wild beasts of the forest, who hunt for flesh, and prey upon the same, are not known.

Where gentle breezes blow from my Almighty throne, and waft upon their wings the bread of heaven, and the food of Angels; and where

streams of living waters flow in rivulets mild and gentle.

Where all the inmates dwell, possessing the whole, yet claiming nothing; and aught of all they do possess, no one calleth it his own; but as children of one family, all live and fare alike.

Where the sick are ministered to, those in the decline of life supported, and the feeble and tottering knee, gently led by the hand.

Do you, in truth, seek after a place of rest unto your souls, where everlasting joy, peace and true comfort are received, as the reward of a daily cross of true self-denial, not in word alone, but in work perfected.

Where the innocence of little children is preserved with the utmost carefulness, until they reach maturity.

Where all dwell as brethren and sisters, bound in one golden chain of love and union; in clothing, food and convenience, each preferring one another.

Where none, by reason of care and trust in them reposed, seek for any thing more pleasant and agreeable, either to eat, to drink or to wear, than those to whom they stand as leaders.

Where those who are called to stand in front, rejoice to show they bear the greatest cross of true self-denial.

Where the jealous eye of wantonness cannot look upon those of the other sex, nor nature's passions vile be gratified.

Where none suffer the sun to go down upon their souls when defiled with sin.

Where Achor's valley, daily remaineth the only door of hope for any soul.

Where nought is again remembered, when once passed through this door.

Where ignorant deeds are lightly passed over; but wilful acts of transgression, the laws of conscience do condemn.

Where my Holy Laws and Orders, reign as sacred guides, impelling every heart.

Where the unerring lines of truth, are drawn between the flesh and spirit.

Where natural affections do abound for all their fellow beings; but where vile affections, for fleshly kin, are banished from the soul.

Where fathers, mothers, husbands, wives, brothers, sisters, children, houses, lands, and their own lives also, are all forsaken to obtain a life in Christ, and the resurrection of the soul from the dead.

Do you seek for that kingdom established on earth, but yet is not of the earth.

Whose subjects are in the world, yet are not of the world; for I their Lord and God, have chosen them out of the world.

Where holy Angels from the eternal world minister unto them, and ten thousand times ten thousand gather to behold their worship.

Where saints on earth, with saints in heaven do unite in one eternal song of praise, to Me their God and maker.

Where through great tribulation and suffering of soul, by living the life of the Lamb, their garments are washed white.

Do you seek for that kingdom, against which the hand of persecution hath ever been raised; and against which the envenomed tongue of slander and falsehood hath never ceased to pour forth its volumes of blackest epithets.

Where souls fulfill the law of Christ, as made known in his first appearing, and by that means, are able to fulfill the whole law in his second coming."

The book from which the above is an extract, was written in 1842, and printed at Canterbury, N. H. in 1843. I have no opinion to advance relative to it further than to say if the hand of God is not in it, it is difficult to discover the object of the devil in sending abroad 400 pages of awful denunciations against every species of sin and iniquity.

Further extracts from the above work, showing the origin and result of the mighty work of 1843 and 4, will be given from time to time, so that those who are interested to do the will of God, can better judge whether it is true or false.

THE DAY-STAR.

CINCINNATI, JUNE 27, 1846.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

The Issue.

If the devil ever strained every nerve to hold forth a false issue to the course pursued by faithful Second Advent Believers, he will do it now. One writer concludes the idea of going to the Shakers must be wrong, because they are a *Sect*, and have been in existence 60 years. Another writer in his pamphlet says, "If we cannot understand, nor in any way comprehend, the teachings of the divine word, in respect to the second coming and Kingdom of Jesus Christ, the location of the Heavenly Sanctuary, the New Jerusalem, God's dwelling place, other than is figuratively discerned, then I say, we that truly believe in God, are of all men the most miserable;" and the sooner we hoist the *Shaker's* flag, and bring to under the lee of their camp, the better; for I should despair of ever getting my anchor down "within the vall." That is, the best and only thing we can do, when we have utterly failed to reduce the spiritual work, of a spiritual God, to literal tangible substances, (like bricks and mortar, mud and dirt; and all other substances commended to fleshly senses) is to "hoist the *Shakers* flag" &c. Another mourns with real plantivo, unaffected grief, that "our dearly beloved brother —— who has hitherto been faithful, and still gives abundant evidence that he is not seeking the honors of the world, has finally landed in the dark mazes of *Shakerism*. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Yes, my brother, you may tell it in Gath, and publish it with trumpet tongue in the streets of Askelon; And so far from rejoicing at it, these daughters of the Phillistines will hang theirheads in sullen silence. If the uncircumcised triumph now, at the moanest conquest the *Shakers* ever made, it will be the first time. These *Philistines* know the *Shakers* too well to rejoice in their prosperity; for they know that God who takes vengeance upon the doers of evil, has ever frowned upon the opposers of those who bear the cross of Christ, and crucify the flesh with its affections and lusts, let their belief in other matters be what it may. Tell it in Gath, till you provoke what you seem to affect, that *Shakerism* is a receptacle for apostates of the last days, and a special rendezvous for damned spirits. But now long, think you, can you succeed in making it appear that your brethren have apostatized from God, or the Second Advent faith, on this ground? In what part of God's book will you find proof that a man has sinned, or in any way apostatized, because he has embraced some view, or believed some doctrine that he did not before? What right have you or I to reject the fellowship of a brother, and coolly frown upon him for a belief without regard to the tender feelings of his soul, or the daily actions of his life. Is this the work of God, to assume that the name *Shaker*, means mad-dog, and that some brother has got it by it, and you must run or you will get bit too. Will you eternally be buffooned by the bob-goblin stories of your great grand mother—let

your hair stand on end at the horrifying stories of Salem witchcraft memory, or like sober, candid, reflecting, individuals, accountable to God for your course, look at this matter in its true light!

It is altogether a mistaken idea that true faith is made manifest by profession, or talk. It is by works, that faith is set forth in its perfect light, James 2: 22. It is the door of the work, that is blessed in his deed, James 1: 25. It is our works, that are to bear witness whether we are true believers, or hypocrites, John 5: 36. It is doing the will (not only studying it) by which we are to know of the doctrine, John 7: 17. It is by our good works; that others will be led to glorify our heavenly Father, Mat. 5: 16. It is by following Christ—acting like him—imitating his example, (not merely talking about his holiness and purity) that we are to enjoy his favor. Do you think your brethren who have gone to the Shakers, will sink below those who have not, in the scale of God's favor, when you are hurled from the Judgment seat which you have usurped, and let the word of God—the righteous occupant take its place? Who now is “seated in the temple of God, showing himself that he is God! Who are they that consign their brethren to hopeless misery, and darkness for an opinion, while their whole time is spent in idleness and vain jangling—and while the true issue—the works, by which his children are to be known by “all men,” are conveniently kept in the back ground. You tell us that these Shakers are the “wolves in sheep's clothing” that have entered the Advent ranks, and reeked their thirst for blood upon the innocent children: but you have not told us what the sheep's clothing was,—whether a fair profession, or a real righteous life. If you are honest you will give the proof of this, before you further persist in the assertion. Whenever the wolf in sheep's clothing is attacked, it is readily known by its defiant growl. When the sheep is attacked, it has no other means of defence than to fly to the Shepherd. It is by the blood (or Life) of the Lamb, and the word of their testimony, that God's children overcome: By living the life that Christ lived, and testifying to the ability of his grace to save them now and forever.

The charge you are bringing against your brethren, I fear will prove a heavy bill for you to settle. Do the Shakers usurp any power but the power of the gospel, and the individuals own faith, to lead others in the way which God has led them. Do they speak a word against any body or any thing but the flesh and its lusts, which embraces all sin; and which has been doomed by the gospel to crucifixion? Is this the only thing that is pursued by night and by day by these “wolves in sheep's clothing?” Then as God and his gospel is true, the safest thing in the world is to be devoured by such wolves.

But “they are admirably calculated to deceive; they are so mild, loving and kind, the first you know, you are led away by their delusive charms.” Well, what is the first object when they have succeeded in entrapping you? “Why they will fleece you. Aye, of your lusts, selfishness, and sin; They will make 500 efforts to do this, where they will one to get any thing from you that will do you good. They well know that when these fleeces are taken off, they will not readily grow again: And when these conditions of fellowship are made known, many a growl is elicited, betraying the wolf's unconscionable preacious fleece. It is not dangerous to be allured

away and fleeced; when a man loses nothing but sin.

I say, will you, dare you approach the true issue, and measure arms with those who have sworn an eternal warfare against all that is opposed to God, and the happiness of his children? Can God love any one better than that man who in his daily walk comes the nearest to the Lord Jesus Christ, the Christians pattern?

AN ARGUMENT.

The following is one, out of the many methods that have been adopted, to prove the heterodoxy of the galling truths published in this paper.

No. 13, Vol. 10, sent to John Porter, Waterloo, Canada East, was returned with the following note written upon the margin:—“So says the Editor.” This note was pointed out by an asterisk placed at the head of the following text. “The children of this world marry and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

This is the only reply I have yet received to the arguments in that number of the paper; and it turns out as I had expected,—that the words of Jesus Christ would give more offence than any thing I could say. The obnoxious text is hard to believe, it is true; but I am not ashamed to have it charged to me, seeing it was the very best thing that John could do in his extremity. The fault from the beginning has not been so much against “the editor,” as against the awful! horrid! unbearable delusions, into which he has so unfortunately fallen,—delusions which “eat as doth a cancer,” at the very root of all human (fleshy) happiness—causing divisions in families; and actually doing some of the things which Jesus Christ said he came to do: viz. dividing “three against two, and two against three.” Luke 12: 49-53. It is really painful, in reading over communications, to mark the unaffected sorrow that brethren express at the fall of “the editor,” without one particle of regard to his moral rectitude, or to the scriptures in their bearing upon his daily life:—while the *first argument* against him, proves the doctrine “not mine, but his that sent me.”

But as a hinder to John's argument,—(“so says the editor,”) the returned paper was carefully put up in a wrapper in letter form: So I get the *whole argument*—paper and all, for thirty cents. Now see what I get for the thirty cents. The brethren through the United States, the Canada's, and England, get the avidae of the disease with which John died,—a very malignant disease of the flesh; and as like causes produce like effects, they will study the precepts and example of Christ, and guard themselves against this prevailing mortality. More still is gained: Seeing that the Man of Sin is being revealed; and that the testimony concerning it is doing its work in this searching day of Judgment,—the cents that this argument cost, will doubtless bring dollars, to aid in spreading this testimony—searching out other John Porter's, and we hope, be the means of raising this one from the dead. Cheap enough! John's “small means” may yet accomplish powerful ends. So far from upbraiding him, I am glad he has done just as he has. He could not have done it better, in view of his complaint. I would that all men were equally honest; and if the fount of God's Love, has not been opened in their hearts, out of which treasures the lovers of truth can be comforted, let them like John Porter, give such a testimony as they have.

LECTURES.

Charles Hampton, from the United Society of Believers at Union Village, Ohio, lectured in the Baptist Meeting House, at Rising Sun, Ind., on last Lord's Day. The house was filled with hearers, who listened with attention. Harvey Eades, Lavina Rollin, and Eliza Hampton, accompanied Charles, and interested the congregation, with a number of the sweet Songs of Zion. The exercises were continued in the evening at the house of Bro. Hamilton, and large numbers were present after the rooms were filled. This testimony proves more searching than did the preaching of the coming of the Lord in 1843,—much more clear-

y developing the true state of the heart, and showing that these are the burning truths by which the Sanctuary, or temple of God, is being cleansed at the end of the days. Dan. 8: 13, 14.

At the announcement of the lecture, all the light materials in the village were suddenly set in motion. The different preachers seemed in serious difficulty; no doubt for the very good reason that while they were holding up Christ for an example of purity and holiness, the hypocrisy of their course was about to be made manifest seeing they would be compelled to acknowledge that they were living a life, in the flesh, which, according to their own ideas of propriety, would be blasphemous slander to charge upon Jesus Christ.

The liberal Universalists, whose charity has pre-eminently stood forth hitherto, found the end of their liberality, by refusing the use of their meeting House for the Shakers. The Baptists, however, readily granted theirs, thus proving, if there is any thing in such arguments, that they were not so alarmed as some others, at the idea of a death blow being given to the *lusts of the flesh*. The preaching of the coming of Christ in 1843, required “a course of lectures” to set a community in motion; but the preaching of the cleansing of the Sanctuary in 1846, requires only a single discourse to kindle a *real fire*, as we now know by experience.

Bro. H. D. Goodenough writes from Copenhagen, N. Y., that “The good Lord is still with us in this place. Though tried and tempted, our confidence is in the Holy One of Israel. May the blessing of the Lord—the fulness of his spirit, rest upon all the household, is my prayer.”

Bro. J. T. Hough, writes from Philadelphia, (June 9th) that there has been a separation in the band in that place lately—those who sympathise with the views advocated in the “Day-Star” having been “constrained for the sake of peace and quietude, to take another place for worship.” He adds, “Our meetings are blessed with the powerful presence of God in an unusual manner. Bro. Osler, comes in from Tiernan town every other week, and breaks the word of Life to us. Our dear Bro. Cook has been here, trying to convince us that we are in error, but all his arguments only confirmed us the more in the truth.”

Bro. E. L. H. Chamberlain, writes from Middletown Ct. (June 11.) that Bro. Cook was with them the last Sabbath, and that he was purposing to go east, as far as Me.

REMOVAL OF THE OFFICE.

In order to save the inconvenience and expense of a weekly journey of nearly or quite 60 miles, it is thought advisable to remove the office of publication, and also the printing office of the “Day Star,” somewhere in the neighborhood of Union Village, (the residence of my family.) It is not therefore probable that another number of the paper will be printed at Rising Sun; and as the arrangements as to the place of issuing the future numbers is not yet settled upon, correspondents will please change the direction of their letters, and send to LEBANON, Warren Co., Ohio.

For the present there will probably be a number issued about once in every two weeks, until I return from my eastern tour, when our readers will be further advised upon this matter.

Letters not for publication, that will reach their destination any time in the month of July, may be directed to the care of J. T. Hough, No. 2, South 5th st., Philadelphia, Pa.

I shall endeavor to comply with the invitations to visit Middletown, Pa., Enfield, Ct., West Pittfield, Mass., and Canterbury, N. H., during the summer.

LETTERS AND RECEIPTS.

For two weeks ending June 25.

Charles Clapp; D. Bartholomew, 1.00; From the Philadelphia brethren, 4.00, by J. T. Hough; E. L. H. Chamberlain, .50; and 50, for Sister Bonita; D. Trueblood; A. Clark, 5.00; W. B. Sayles, P. M.; H. D. Goodenough, .50, and .50 each for L. Young, Daniel Goodenough, and Polly Cotrell; Edward Mason; Thomas P. Hedrick; Robert White Jr., 7.00; (The back numbers are forwarded as ordered.)

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture onto the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

VOLUME II.

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NUMBERS 5 & 6.

THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS.—Editor and Publisher.

JOHN HOBART'S NARRATIVE.

[The circumstances in which the following lines originated are briefly as follows:—John Hobart, a brother in the northern part of Indiana, having a large family, and a handsome property, felt it his duty to unite with his brethren who gathered among believers at the village of Whitewater, Ohio, and accordingly went, though unable to reconcile his family to go with him. After some time had passed, he won again, accompanied by one of the brethren, to see after the welfare of his family, and again invite them to go with him; upon which he was, at the instigation of some of his old neighbors, seized—dragged before magistrates—proved insane—put under guardianship, and threatened with mob violence. The brother that was with him furnished the two pence—sat him on his own beast, and took him home.]

From Jerusalem to Jericho,
A hoary pilgrim went;
No hostile passion moved his heart,
No rage his bosom rent.
He went, his consort to invite
To Zion—lovely home!
And bring his children there in peace,
Where no destroyers roam.
A band of thieves round him throng,
With iron hoofs and horos;
They drag him forth to Caesar's bar,
And pierce his flesh with thorns.
Before the court's imposing throng,
A trial mock they gave,
Less cruel than assassin's knife,
And reckless as the grave.
The horrid guillotine round his head,
Of loving Jesus' word;
And joining with the Shaker band,
To dance before the Lord.
O, here he is a lunatic,
Unfit with man to be;
So we will take him right away,
And stone him till he floe.
No more shall be the pitance have,
His toil and sweat hath earned;
His children from him shall be torn,
And friends to foes be turned.
We'll teach him what good Pilate taught
His Master by the rod,
And leave him hence to Shakers shun,
And cease to honor God.
A reverend Priest beheld the man,
And unconcerned looked on,
And thought no treatment good enough
For heretical John.
A Levite also came that way,
And saw and heard his cries;
I'm glad, he said, to see him scorged,
And there half dead he lies.

God doubtless loves your righteous way,
So this fanatic smile;
And make his home a public prey—
Thus brand the Millerite.
Anon a stranger came along,
And felt his bowels move—
Enquired the cause of all his wrongs,
And dressed his wounds in love.
Thus did the good Samaritan,
The innocent relieve;
And was a neighbor to the man,
That fell among the thieves.

PRINCIPAL SEAT OF HUMAN DEPRAVITY.

It is granted that sin is the first cause of shame; for when Adam and Eve stood in a state of innocence, they were both naked, and were not ashamed. But no sooner had they transgressed, than they felt shame, and made themselves apions of fig-leaves, to cover and hide something from each other.

And as they begat children in their own likeness; from thence it is decided by the practice of all nations, what part that was which they covered, and of course, where the seat of sin is.

But what was the matter with that part? Why did the shame occasioned by sin, fall particularly there? If their transgression is to be considered in a literal sense, and not as represented in a figure, why did not the shame fall upon the hand that took the fruit, and the mouth that ate it?

But it does not appear that God took any notice of the hand, or the mouth, in pronouncing the curse which they had merited; but laid it on the same part which they covered, and of which they were ashamed.

And God said unto the woman, "I will greatly multiply thy sorrow, and thy conception;—thy desire (or lust) shall be to thy husband, and he shall rule over thee."

Why multiply her sorrow and her conception? Why not punish her some other way? God distributes punishments according to the nature of the crime.

The Israelites lusted for flesh, and their punishment was to have their fill of it, till it turned into a great plague, and they died with it between their teeth. As it is written, "he gave them their own desire; they were not estranged from their lust."

Hehence, from the very nature of the curse denounced upon the woman, the offense lay: a curse of which her child-bearing daughters have had more or less sorrowful experience even to this day.

And unto the serpent the Lord God said, "Because thou hast done this, thou art cursed above all cattle—And I will put enmity betwee thee and the woman, and betwee thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Now if this serpent is to be understood literally, as a natural serpent or snake, and the seed of the woman is Jesus Christ; when, or how, was ever the thing literally fulfilled? Where did ever Jesus bruise the head of a rattle-snake, or adder, or any thing of the kind, more than any other man?

The truth is, the words of God to the serpent, are to be understood in a figurative sense. And the serpent here meant, is that old serpent the Devil, and Satan, who deceiveth the nations: for he it is that Christ came to destroy.

But when we say, the serpent, whose head Christ was to bruise, was not a literal serpent or snake, this is not saying, that there was no natural serpent in the question. To say the figure of a thing is not the substance, is not saying there was no figure.

It used not be disputed that the Devil spake through the serpent, or that the subtilty of the serpent was made use of, to charm and allure the woman to listen to his words.

Neither need it be disputed, that Adam and Eve were placed on a certain beautiful spot of ground; or that the Lord caused to grow out of the ground, every tree that was good for food; and the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

And admitting the tree of the knowledge of good and evil, with its pleasant fruit, to have answered the serpent as a figure, to represent in the view of the woman, the desirableness of that which was forbidden, so that she was thereby beguiled; this would not make the figure the substance, nor would the substance destroy the figure.

But if the tree of life, and the tree of the knowledge of good and evil, here spoken of, are to be understood in a literal sense, as natural trees, then where are those trees at this time?

It is evident from the Scriptures of truth, that the tree of life was not destroyed, but still remains. As it is written, "Blessed are they that do his commandments, that they may have right to the tree of life." The tree of life is the way of life.

Then, as life is represented by a tree, so is knowledge of good and evil; and so also the serpent hath his head, and the woman her seed, in a figure.

It is certain, that the nature and image of the serpent is formed in fallen man; from whence Christ said, "Ye serpents, ye generation of vipers!" And as it is by means of certain passions or affections that man is formed, it must be among these that the serpent's head is to be found.

The head of any thing, is the highest or uppermost part; that which is superior in any other part. And that which forms or produces a thing, must be its superior, and proper head.

Therefore, as man is not literally a serpent or a snake, it cannot be literally his head that is to be bruised. But as the body is made up of different members or parts; so in these is represented that system, or body of affections, desires or propensities, by which man is led and governed.

And if the affections and desires of fallen man, are low, mean and base, resembling the serpent; then it must be among these, that we are to look for the serpent's head; and this must be his highest affection; that in which he finds the most supreme delight.

The whole body of the serpent was formed in man by the fall; but the head of this body is not the inferior, but the superior part; and every part of the body, though of one nature, must be distinguished from the head, and are all dependant on it, and subject to it.

Here upon the earth, to Mexico, your members, which hate affection, evil concupiscence, and covetousness, which is idolatry. But now ye put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth—seeing ye have put off the old man with his deeds—in putting off the body of the sins of the flesh."

Every one knows that, anger, wrath, malice, covetousness, uncleanness, and such like, are not members of the human body; yet they are members of that body which is called, "The body of the sins of the flesh." And as every body must have a head, and as these members of affections are of a low, base, serpentine nature; of course, their head must be that head of the serpent which Christ was to bruise.

Then as the leading part of the serpent's image, which was formed in man, can exist only in the principal, leading part of man's affections, of course, it may easily be determined where it is that the head of the serpent lies.

Every part of man is possessed of some sensitive quality, yet his affections are not inherent in him, but are created by means of certain objects presented to him.

Thus, he has a sense of seeing, hearing and feeling; but he cannot see where there is no light, he cannot hear where there is no sound, nor feel where there is nothing to feel; so neither can be love where there is nothing lovely, nor be pleased where there is nothing pleasing.

And although man is composed of so many capacities and organs of sense, yet they cannot be all equal; there must be a ruling sense; sonic one that is counted more noble, that is quicker in its motion, and affords superior enjoyment in its gratification. And as this ruling sense is capable of being moved only by some other object; so that which creates, or gives life to this sense, must also be the supreme object.

Then, what is there in the universe, within the comprehension of man, that has so sensible, so quick and ravishing an operation, as a corresponding desire of the flesh in the different sexes? And in proportion as that desire is manifested by words or actions in

either; so much the more is that head or chief passion quickened and inflamed.

As a gushing fountain is more powerful in its operations than an oozing spring; so that desire of carnal enjoyment, that mutually operates between male and female, is far more powerful than any other passion in human nature.

Man under its influence, bears every thing before him with impetuosity. No other object that can be presented, attracts his notice while that is in view; his ears are stopped to every other sound, but the voice of his charmer; he is insensible to every other pleasure.

Surely then, that must be the fountain head, the governing power, that shuts the eyes, stops the ears, and stupefies the sense to all other objects of time or eternity, and swallows up the whole man in its own peculiar enjoyment.

And such is that feeling and affection, which is formed by the near relation and tie between the male and female; and which being corrupted by the subversion of the original law of God, converted that which in the beginning was pure and lovely, into the poison of the serpent; and the noblest affection of man, into the seat of human corruption. To which the following words of *Thomas Boston*, will justly apply:

"A disease affecting any particular member of the body, is ill; but that which affects the whole, is worse. The corruption of nature is the poison of the old serpent, cast into the fountain of action; and so affects every action, every breathing of the soul.

"It is the cause of all particular lusts and actual sins in our hearts and lives. It is the spawn which the great Leviathan has left in the souls of men; from whence comes all the fry of actual sins and abominations. It is the bitter fountain; particular lusts are but rivulets running from it; which bring forth into the life a part only, and not the whole of what is within."

"Now the fountain is still above the streams; so where the water is good, it is best in the fountain; where it is ill, it is worst there. The corruption of nature being that which defiles all, itself must needs be the most abominable thing.

"It is virtually all sin: for it is the seed of all sins, which want but the occasion to set the thief in the virtue of its cause. It is the cursed ground fit to bring forth all manner of noxious weeds.

"As the whole nest of venomous creatures must be more dreadful than any few of them that come creeping forth; so the sin of thy nature, that mother of abominations must be worse than any particular lusts, that appear stirring in thy heart and life.

"Look thou into thy corrupt nature, and there thou mayest see all and every sin in the seed and root thereof. There is a fulness of all unrighteousness. There is atheism, idolatry, blasphemy, murder, adultery and whatsoever is vile. The sin of our nature is, of all sins, the most fixed and abiding.—It remains with men in its full power by night and by day, at all times, fixed as with bands of iron and brass.

"Pride, envy, covetousness, and the like, are not always stirring in thee. But the proud, envious, carnal nature is still with thee; even as the clock that is wrong, is not always striking wrong, but the wrong oft continues with it. It is the great reigning sin (like Saul among the people) higher by far than the rest—commonly called one's predominant sin—which never loseth its superiority over particular lusts, that live and die with it and by it.

"Surely then the word should be given against this sin, as against the king of Israel, 'Fight neither with small nor great save only with this.'—For, (as the writer justly concludes), while it stands entire there is no victory."—*Testimony of Christ's Second Coming.*

land (on my way to the *Easy*, a copy of a paper published in Cincinnati, O., edited by O. R. L. Crosier, called "The Day Dawn," Vol. 1. No. 2.) I feel it a duty to give this little sheet somewhat of a general notice, because I believe it to be a labored, as well as combined effort to overthrow the work of God, as a last resort to quiet consciences that have long been lacerated by the most heart-searching truths ever commended to the mind of man—truths that have stood in the path of these restless spirits like the angel with the drawn sword in the path of Belshazzar on his way to curse Israel.

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I shall here introduce the narrative of O. R. L. C. entire, as copied from the "Day Dawn." Had he been divested of a little more of his ambition, this number of the "Day-Dawn" need not to have been published; for when he came to me to get a list of the names of the subscribers to the "Day-Star," I frankly told him, that any thing he might choose to send to our readers, against the Shakers, I would publish for him verbatim, and without any expense to him—that my nature was just as much opposed to the cross of Christ as his; and if he had any real argument against them that could not be beat, I would adopt it. This, he said, was "all chaff;" and that I would probably publish one article for him, and then stop; upon which I told him I would continue to publish for him on these terms (giving him one half the paper), till he was satisfied. But no, the spirit of opposition was fixed—the paper must be published—the poison must be administered, under a label so near like the genuine in appearance, that it would be readily swallowed without the accompanying antidote, which dose would be likely to fail if published in the "Star." So you see the "Visit to the Shakers" was too dark a matter to be trusted under the light of the "Day-Star." These are the circumstances under which "Bro. Jacobs refused the names of his present and past subscribers." Lest there may be some of the readers of the "Star," who have failed to receive the "Day-Dawn," the article is here given entire, as copied from that paper.

Visit to the Shakers.

Having come to this State in my labors in searching out the scattered and diseased flock, in this cloudy and dark day, (Ezek. 34,) I felt it my duty to visit the people called *Shakers*; because many of our brethren and sisters were gathering among them. I feel it both my privilege and duty to search out, comfort, and encourage, so far as I am able, all those who have shown themselves fearlessly honest before God and man, by unreservedly sacrificing themselves, their property, and all earthly relations, interests, and prospects in this, the brightest cause that ever lit the earth. All of this class, who are yet trying to escape, and are leading a life of purity, are my people, however crooked their course may appear, or inconsistent and bewildering their sentiments. However much they may treat me with coolness, neglect, and undeserved severity, their continued mortification of the flesh, and their self-denying discover to my mind honesty of purpose in them; and compel me to attribute their inconsistencies of faith and practice to a mistaken mind, rather than a wicked heart. Now is emphatically the time to "bear one another's burdens, and so fulfil the law of Christ," which is love: the strong may bear the infirmities of the weak. From our position just in the crisis of two ages, we may expect confusion of doctrines and apparent inconsistency of conduct; hence the great need of patience, till each is well tried, and shall be brought to see his way clearly. As many are feeling deeply on the subject of the gathering, especially to the *Shakers*—and some who knew that I designed to visit them, requested me to write and give them what information I could, inasmuch as they were unable to come and see for themselves—I thought it best to comply with their request through this medium.

In discharging my duty in this matter, I shall also comply with Elder Joseph's request when I was about to leave them, viz.: "We want you to say as little against us as you can." I shall try to "speak evil of no man." No people calling themselves Christians, should have any doctrines or practices which they are unwilling to have held up to the gaze of all eyes. I spent eight days with the society of White Water village, about twenty-one miles from this city, which numbers in all about one hundred and forty-four; of whom about eighty were Adventists. This number includes adults and children. They have nearly one thousand acres of land under a good state of improvement. They live in two families, about half a mile apart—one for beginners, and the other for those more experienced. They have three orders, or grades of membership: first, those who live with, and take care of their families in the neighborhood; but attend the meetings, and have in some measure, a common interest with the society: second, the gathering order, under the superintendence of an Elder and an Eldress; from this, or the first order, persons can withdraw, if they wish, and take what property they put in, without interest; neither can they bring any charge for labor. From the third order there is no draw-back. To enter it, the candidate has to sign the church covenant, in which he gives up himself, and all he has, to the church, without reserve, and for ever. If one leaves after taking this degree, the ministry may give him something, if they please, or not; he is, however, considered lost beyond recovery, unless by humble confession he returns to them again. There is no way of entering the society, only by confessing your sins to or

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before the Elder or Eldress—the males to the former, and the females to the latter; and the one to whom they are confessed, is bound to keep them secret. The confession of sins in this manner, they say, "is the only door of hope!"

The society is under the supervision of the ministry, composed of Elders and Eldresses, to preside in the two departments. The officers are appointed by the ministry, and then receive the approval of the society. The other members have nothing to do with, but little knowledge of, the business of the society. Every one is required, so far as able, to be industrious at some manual labor; and they are taught and believe that their salvation depends upon faithfully keeping the order and following the Lead, (the Elder.) Probably there is no religious sect whose system is more firmly settled, whose order is more rigid, and in which subordination is more strictly required and preserved, than in that of the Shakers. No change of order is allowed, only such as is made by the first society, which is at New Lebanon, N. Y. And for every change, they claim the authority of Divine inspiration!

Though in each society there are officers of the same name, yet all the rest of the societies are subject to that of New Lebanon.

In their appearance and dress they are simple and unassuming, and would be a pattern to many Adventists. With strangers they are reserved, and among themselves their conversation is "yea and nay." They labor to cultivate love, and kind feeling and action towards one another, and the leaders in a great measure command by example: they aim by love to serve one another; and, having a common interest, each is interested for the whole. They are temperate, industrious, economical, regular and cleanly—therefore active and healthy. Their acts of worship consist of a variety of exercises, mostly simple and peculiar to themselves; such as singing, marching dancing, shaking, whirling, sitting, and sometimes rolling on the floor. They talk but little, and occasionally shout and clap their hands vehemently. They have no vocal prayer. At table they all kneel before and after eating, to ask a blessing and return thanks, in silence; and there is no conversation while eating. In their dwellings the males occupy one part of the house, and the females the other—generally four in one room. At half-past four o'clock in the morning, the bell rings, and all rise and kneel facing each other in silent prayer for a few minutes. They breakfast about six o'clock, and then repair to the fields, shops, &c., and labor until half-past eleven—then, at the ring of the bell, they return to the house for dinner; after which they labor till half past five, then the bell calls them in again. After supper, and just before evening meeting, they have about half an hour of silence throughout the family. It is broken by the bell for meeting. While I was with them, they had meeting every evening through the week, and four times on Sunday: and I was informed that the same order, briefly described above, is strictly observed by all the societies in the United States.

They had laboring meetings for singing, marching, dancing, &c.; meetings for singing only; and union meetings; the first two were held in their meeting-house, and the last in private rooms. In their union meetings, usually four males and four females meet, sometimes in the room of the males, and sometimes in that of the females, for the purpose of familiar conversation, singing, &c. On all other occasions, the two sexes are not sociable with each other; but they maintain an apparent moroseness toward each other, which is evidently induced by the rules and customs of the societies.

THEIR DOCTRINES, in the main, I will only just state for the present as clearly as I can. Philip Autes, the first Elder at White Water, said, "We believe the Second Advent took place sixty years ago." Question. "In the person of Ann Lee?" Answer. "That is the idea." They hold that the kingdom so abundantly spoken of by the Prophets, which should be set up in the latter days, is by (God's) Almighty hand, now established on the earth, by the second appearance of the spirit of his blessed Son, through a chosen female, or the Daughter of Zion." Sacred Roll, p. 136, Sec. 16, 17. With her the dispensation begun by Christ ended, and the New Creation, the Millennial Church began. The 2300, 1260, 1290, and 1335 days all ended between 1747 and 1792, at different points in the introduction of their system of religion. They hold that Ann Lee is the Bride, the Lamb's wife—that Christ is the Father and she the Mother of the everlasting Age, the New Creation. Of course they do not believe in the personal distinct existence of Christ as the Son of man. In conversation with Ezra Sherman, who, I believe, is a Trustee among them, I asked him, "you believe that the Father, Son, and Holy Ghost, are only one Spirit?" He answered, "Yea—it was manifested through Adam and Eve, the parents of the old creation; also through Jesus Christ and Ann Lee, the parents of the New Creation." Neither do they believe in the resurrection or change of these mortal bodies." On this subject, Elder Philip said, "we don't know anything about the resurrection of these bodies at all"—"this natural body will never be raised; it moulders away, and that is all of it." It is a resurrection of the spirit from death to life, meaning from death in sin to a life of holiness. They believe that the resurrection has been going on sixty or

seventy years, not of the bodies, but of the spirits, not only of those "who are alive," but of those also who had previously "died in the faith." Their system, as all can see, seems to be a difficult one to harmonize with itself. However, that is not my duty. It needs to be explained how all who have died in faith from Abel down, including Abram and his righteous progeny, have been resurrected from death in sin to a life of holiness within the last seventy years.

They have in the United States seventeen Societies, and about six thousand members. They expect to go on as they have for the last half century, increasing in numbers and adding to their possessions by purchase and the donations of those who join them, till all who live on the earth are embraced in their societies, and then of course they will possess the kingdom under the whole heaven. In these doctrines and expectations they all agree; both those who were once Adventists, and those who were not. Every one can at once see that this system is only another phase of the temporal or spiritual millennium system, which most of us had to relinquish to embrace the advent doctrines. And the two are as opposite to each other as light and darkness. The doctrines we have held and propagated, and the course we have pursued, in the advent cause, have been entirely wrong, and the views we previously held, nearly right after all; or else our brethren who have become Shakers have drawn back. Their present position is wholly incapable of being harmonized with our past course. Both cannot be true. They are either wrong now; or else, we have been deceived more than any other people throughout our advent experience while praying, and fasting, and searching the Scriptures night and day for truth. This our brethren do not and cannot admit; but they believe that our past course leads us to their present position. And so they are industriously taught by our Shaker friends; and they all think they know with great assurance that there is no other alternative; we must all become Shakers, or give up our faith and go back into the world. There is now no advance, till we confess all our sins to the Elder, and thus pass through "the only door of hope" into the kingdom of God, for which all the righteous have looked and prayed; and then we begin to "work out our salvation" in the fields, and shops, and meeting-houses of the Shaker plantations. For they believe that every blessing must be earned by manual labor, and vigorous bodily exercise in their meetings.

The brethren and sisters who have joined them appear to be satisfied—they say, "The coming of the Lord is nothing more to them." They think they have got home to our Father's house—that their mourning turned into joy—that they have obeyed the Lord by forsaking all, and are now rejoicing in possession of the "hundred-fold." They do emphatically say, "I am rich, and increased with goods, and have need of nothing." The rest of the verse is equally true of them. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" A more deplorable condition cannot well be imagined; that for persons to fancy themselves perfectly happy and possessing abundance of every thing desirable, while in a state of perfect destitution and wretchedness. If I have any discernment in such things, and they allowed I had the Spirit of the Lord; there is but very little real piety in the whole company—hardly a breath of it. There is scarcely a feature of the "meekness and gentleness of Christ." With only few exceptions, a thoughtless, airy levity is exhibited by them all. Yet I am confident that most of them have been most devoted Christians. Some of them are still kind, and patient, while the large majority are impatient and bitter in their treatment toward those who do not join them. This state of things, which they would lament as deeply as I, were they conscious of it, has not been brought upon them by any act of deliberate transgression; but it is the consequent of yielding to the temptation to restrain prayer and neglect the Bible. By yielding to the artful insinuation of the adversary, they had taken a long leap into the bewildering fog before they got acquainted with the Shakers.

Being impatient of waiting; having exhausted their property in the cause, declared themselves independent of, and absolved from all human governments; pledged themselves never again to labor for, or with the Gentiles; and having lost sight of the coming and Kingdom of the Lord, they were prepared to accept, without due deliberation and investigation, a seduced home of peace and plenty among the Shakers.

In taking this step they had no idea of yielding their faith and becoming Shakers; they hoped to improve the people among whom their lot seemed to be cast, by modifying their doctrines and practices; but they found them too strong—toe firmly settled in their long established doctrines and usages. They withstood the searching power of '43 and '44, and now they are as immovable as any other sect. They can admit of no change that is not in keeping with their established system.

Their efforts to gather the adventists are indeed consistent with their belief and order. They persevere with great patience, and their treatment towards those whom they hope to gather is mild and liberal; but I have been unable to learn that their kindness toward others exceeds that of the world. "If ye love them which love you, what

thank have ye! for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke 6: 32-34. In their estimation, every body that does not agree with them is either ignorant or dishonest. They repeatedly testified to my honesty; and, as I do not agree with them they will probably call me ignorant. If so, they have a medium through which they can teach me. I am yet learning. The gathering Elder invited me to stay with them, investigate and prove them to my entire satisfaction. That appeared fair. I read their books, conversed with them, labored with them some, and joined them in their worship so far as I felt free to. In their Sabbath meeting, different ones were speaking, relating experience, &c. I asked one of the others if it would be agreeable to their order for me to speak. He answered "yea, certainly," and told the congregation that I wished to speak. So long as I spoke in their favor, all was well; but as soon as I began to tell them why I could not join them, the first Elder told me I had gone far enough. They then occupied considerable time in excusing the matter, and showing the inappropriateness of admitting different sentiments to be advanced in their meetings. As soon as meeting was out, I asked the first Elder in presence of another Elder and a Deacon, if he would then give notice of a meeting for those to attend who wished to examine matters. He said, "Nay." Was I right in concluding that their freedom and toleration were a mere pretence, and not real? The members dare not speak out loud and clear, only in union with the ministry; and the ministry of one society must act in union with that of the next society above; and so up to the first society at New Lebanon, N. Y. And the authority of that society over all the rest is as rigid and absolute, as that of the Propaganda at Rome over the Catholic Church. I have no ill will against the Shakers. They are respectable people. The world's people here think that our brethren have made a very good choice in yielding their former position and joining the Shakers. Their consciences are much quieted by it. As a people they are bound to their party and true to their creed: so that, with all other religious sects, they have kept their ground in their mystical bulwarks, and resisted the increase of knowledge through the time of the end. This is their misfortune. And our brethren have only encouraged them in their fearful course. The great estimate they place upon themselves has helped to deceive them. Of all the "I am's" I have ever known, I must say they take the lead. They say I am the only way of salvation—I am the valley of decision, I am the New Creation, I am Zion, I am the New Jerusalem, I am the Kingdom of God, &c. *Hic sunt nuntiatae... non exaltatae.*"

Sin'e writing the above, I, with another brother and a sister, have visited Union Village. We were treated with respect and attention. This Society contains about four hundred members who own about 4000 acres of choice land, under very good improvement. They have a large number of buildings for dwellings, barns, and shops—some very excellent. They carry on to much profit many of the mechanical branches. Convenience is aimed at, and their neatness is remarkable. This Society sprang from the Kentucky revival of 1801-4, and was commenced soon after. It is the first and wealthiest of the west. Here is the Church of about 160—this is the highest order of membership. They dwell by themselves in a splendid mansion, built in 1844. Here resides the minister, two Elders and two Eldresses, who have charge of all the Western societies. They are only amenable to the ministry at New Lebanon, N. Y., whose authority is absolute and final.

The Shakers excel in many of the gospel virtues—in others they are deficient, and in doctrines radically defective. If *Pollage* were all I sought, I might join them; but such a step for me would be recreant to truth and traitorous to God and his people. If my weary and fearful brethren wish to stop in Zoar or tarry in the plains, I must continue my escape; and I pray God to stir them out again, lest the fate of Lot's wife, or the flames of Sodom overtake them. O my brethren, will you not consider will you not take to your Bibles and your knees again, and with souls all broken in submission, seek Divine counsel! Eternal consequences to you turn upon this decision. I see the snare about you, and the storm gathering over you. I would fly to your rescue, but I cannot reach you. O my God, have mercy.

There is no gathering in the west, that need attract the brethren.

If the Lord will, we may hereafter examine some of the prominent doctrines held by the Shakers. It will be for the benefit of our brethren who have joined or think of joining them."

REMARKS.

Every reader who has a common capacity of understanding, will readily discover that the structure of this article has rendered anything like a regular review unnecessary. Like every other crusade against the people of

God, from the days of Balaam the son of Bosor, down to the time of the "Day-Dawn," the poison of the testimony is accompanied with the most effectual remedy. From beginning to end, is interwoven the spirit of reckless and determined opposition, manifested in the conversation with Charles. See in the onset, "the cloudy and dark day" which surrounds him, while the duty of "the children of the day" is to "walk in the light, as Christ is in the light." Owen (I will call him by his first name, for the sake of brevity and familiarity,) claims to be sent to the scattered flock, and so goes to "the people called Shakers, because many of our brethren and sisters were gathered among them." These were no longer scattered, but gathered together, "laboring to cultivate love," which is "the fulfilling of the law," but which is not of sufficient importance in the vocabulary of graces constituting the gospel which Owen preaches, to prevent his efforts to continue the work of scattering. What a pity he had not seen it to be the work of the good Shepherd to gather, and not scatter his sheep!

He acknowledges that the friends who have gathered among believers, are "fearlessly honest before God—engaged in a work of "contionued mortification of the flesh," "self-denying obedience," &c.; all betokening "honesty of purpose in them."

Well, Owen, this is a fair introduction; but when you tell us, (relative to the advice Elder Joseph gave you, to "say as little against us as you can,") that "no people calling themselves Christians, should have any doctrines or practices which they are unwilling to have held up to the gaze of all eyes," do you mean to say that Elder Joseph conveyed to your mind the idea that he did not wish you to set forth their "doctrines and practices" before the world? This, you will have hard work to make any one believe, when you tell them that all the important information you have given, was mainly derived from their books, which were published for the purpose of setting forth those views before the world. Joseph's advice was given for your own good and the good of others; as you well know that he, or any other true believer, never shrank from any investigation, either before God or man: and had you heeded his advice, you would have saved yourself ~~from~~ ⁱⁿ ~~any~~ ^{any} present contradiction in which you are now involved.

You tell us, relative to this body of people, that "in their appearance and dress, they are modest and unassuming, and would be a pattern to many Adventists. With strangers they are reserved; and among themselves their conversation is 'yes and nay.' THEY LABOR TO CULTIVATE LOVE, AND KIND FEELING AND ACTION TOWARDS ONE ANOTHER; AND THE LEADERS IN A GREAT MEASURE COMMAND BY EXAMPLE; THEY AIM BY LOVE TO SERVE ONE ANOTHER; AND HAVING A COMMON INTEREST, EACH IS INTERESTED FOR THE WHOLE. THEY ARE TEMPERATE, INDUSTRIOUS, ECONOMICAL, REGULAR, AND ~~CL~~ ONLY; THEREFORE ACTIVE AND HEALTHY."

Owen, did you ever see the like among any body of people on earth before? Do even the Adventists, with whom you are connected, do this? Or can you find among them two individuals who are as perfectly agreed in every thing as this whole body appeared to be? If they "would be a pattern to MANY Adventists" in their dress, would they not also be a pattern to them in love, "kind feeling and action towards one another," temperance, industry, economy, united interest, and the gospel graces, which you acknowledge they possess? The one who labors by love to serve his brethren, has found salvation, "for love is the fulfilling of the law." This is what Christ (the Christian's pattern) did; and surely his children will not claim to have gone beyond the pattern. When you found the lovely sight which you have described above, and which you never saw on earth before, how it would have heightened your joy to have unitied in the chorus, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God both day and night." After saying what you had, how could you enter upon the work of accusing brethren,

to whom God himself could not give a better character than you had done, in acknowledging that they labored by love to serve one another? Yet you say, "there is but very little real piety in the whole company—hardly a breath of it. There is scarcely a feature of the meekness and gentleness of Christ. With only a few exceptions, a thoughtless, airy levity is exhibited by them all." An accuser was never more effectually "cast down"—not even Balaam, upon his famed errand to curse Israel.

Were what you here say, true of the Advent believers who have joined the Shakers, where could you place them in the midst of a better influence than you describe as there existing? After having acknowledged to myself and others, that those brethren were more united, and loved each other better than any Adventists you had seen—after failing to give answer to the query as to what you and those with you possessed, that they did not—as an inducement for them to leave off their labors of love and go with you, you now tell us "there is hardly a breath of piety among them." Your "visit" will require another explanation, in order to set forth your standard of piety. This standard will be, most undoubtedly, looked for by those whom your statements may influence, as something new, not being, like the gospel standard, composed of love, according to your own showing.

These brethren and sisters have felt their poverty and wretchedness. They have deeply mourned before God, and ardently sought his direction. Of their own righteousness they have nothing yet to boast. You will not say that they manifested the least unkindness towards you during the memorable "eight days" that you were with them, or strove in any way to influence you to a course of action contrary to your own faith. You could not move them from their course, till you presented something better than they had found. This, they acknowledge, would move them at once. You say, "they had taken a leap into the bewildering fog, before they got acquainted with the Shakers;" and carry the idea that they are still in the midst of it. Your own description of that "bewildering fog," is already recorded—Love, union, &c.

You have said enough of the practices of these strange people, to induce every one whom you can influence, to go and see them.

Some of the misrepresentations you give of their doctrines, I will here notice.

When you say, "they are taught and believe that their salvation depends upon faithfully keeping the order and following the Lead, ('the Elder,') it is no more true that they believe this, than it was true that the children of Israel believed their salvation depended upon following Moses, and the Elders; or that the disciples of Christ believed their salvation depended upon being subject to their Elders. (See 1 Pet. 5: 5; 1 Tim. 5: 2; 1 Tim. 5: 1, 17, 19; Acts 11: 30; 14: 23; 15: 6, 23; 16: 4; 20: 17; Tit. 1: 5; Jam. 5: 14, &c.) The children of God in all ages are those who have practised a cheerful, voluntary obedience to all of God's requirements; and when God qualifies an Elder to lead, and that Elder leads or governs by example, (that example agreeing with the one set by Christ,) the man's salvation is perilled in a willful disobedience. The truth is, Owen,—and you know it,—that they believe their salvation depends upon obeying God, not only in this one thing, but in all things.

It is stated as objectionable, that they "believe the second advent took place seventy years ago." It would be interesting for you to lay before the readers of the "Day-Dawn," or "Day-Star," if you choose, the evidence that the second advent could not take place in any sense till the 2300 days of Dan. 8: 13, 14, had expired. Then the sanctuary was to be cleansed, but the "one like the Son of man" was to come at the end of the 1260 days (Dan. 7: 13, 25); and who is more "like the Son of man" than those whom you have described as serving one another by love, and leading the same life of purity he did?

The doctrine of the Father and Mother of the new creation, is the great stumbling block of the present generation. The stone of stumbling in (not out of) Zion, might as well be Ann Lee, as any thing else. The existence of the children, such as you have described, is evidence to my

mind that she is a good mother, at all events. You have shown that the work of salvation is found upon the earth, and acknowledge the believers' claims, that it began with her.

In the entire work of creation, both animal and vegetable, an existence cannot be produced without the operation of this principle. And if you still believe your Bible, this principle holds good in the work of the New Creation. Christ is the universally acknowledged Father of the Everlasting Age; and what but the existence of children constitutes a father? Christians, who are "born again"—"born of the Spirit," are acknowledged to be the legal descendants of Christ, without the works of natural generation, as all admit. These children are not, surely, "begotten," and "born," as we read of them, without a Mother! O, no! say you. The New "Jerusalem which is above, is free, which is the mother of us all," Gal. 4: 26. Very well; you acknowledge the parentage, then. But, say you, the mother cannot be Ann Lee, for it is "Jerusalem which is above." No matter, here is a mother; and if that mother is a *literal city*, then the Father must be a *literal city* also, or the harmony of the New Creation would be broken.

Believers pay no more homage to the flesh and bones of Ann Lee, than they do to the flesh and bones of Jesus Christ; and they do not worship either—fully agreeing with Christ, when he said, "the flesh profiteth nothing." The anointing which Christ received, is the same that his children receive, and was placed in him for the work of the seed time: The harvest follows, and if you have seen a body such as you have described, ought you not to believe that the anointing for the gathering is manifest, and that the parentage is complete? But on this head I can say hot little to benefit you or others, till you behold "a great wonder in heaven," as others have done.

The statement that "they do not believe in the personal distinct existence of Christ, as the Son of man," is not true.

You say, "Neither do they believe in the resurrection or change of these mortal bodies." They do believe in the change of these bodies from mortal to immortality, precisely as the Scriptures teach. The mortal body is not raised up, but the immortal one is. "Thou sowest not that body that shall be, but bear grain." The body that is sown, is not that body that shall be. "It is sown a natural body, it is raised a spiritual body." The IT that is sown is more than the natural—more than the flesh which profiteth nothing. The resurrection of the spiritual body—a body of real substance, is tenaciously held by believers, so far as I have learned. They believe that the work of the resurrection began better than sixty years ago, it is true; but that the general resurrection did not begin till since 1838, if I have correctly understood them. This resurrection is a resurrection of dead persons—those who have been unconscious till the seventh trumpet sounded.

When you ask for explanations, it is proper that you should qualify, whether you wish for such as are a philosophical demonstration to the natural man. If this is what you want, I cannot give it, "for the natural man discerneth not the things of the Spirit of God, neither can he know them," &c. The resurrection is a thing of the Spirit, as you will not deny.

You say this work is "another phase of the temporal millennium system." What part of that system taught that the works of natural generation were to cease? None. That system presented a heaven of carnal delights. This takes all that a man hath, not excepting his own life. That system was one divesting its subjects of crosses and trials. This is one where the daily cross of Christ is borne, and his life and example of purity imitated. That life was to be one of joy, unmixed with sorrow. This is one where the fire is found in Zion, and the furnace in Jerusalem—a furnace which the flesh, with its affections and lusts, cannot long abide. The present is just as readily harmonized with our past course, as the branch of the tree is harmonized with its root. There is not one thing in our past course, which has brought us any nearer to God, that we have had to abandon. We remember with joy every movement in the past that has urged us on to the point where we have been willing to

forsakes all, and follow Christ—be as he was in this world. It may be a hard thing to believe, but it is a truth that will soon be manifest to all men, that all those advent believers who were separated from the world, by the truths preached in 1843 and 1844, will either find their relation to the United Society of Believers, or they will relax into their old habits and feelings, and follow the course of this present world.

Whatever our hopes and expectations might have been, when we united with believers, relative to the changes to be wrought in that body, one thing is sure, upon which an unanimous testimony can be borne; viz: we have never learned so much about ourselves as since we found believers. A number that went among them with the fixed determination of closely watching them, have become so intensely interested in their own cases, that they have learned to let other folks alone. They have not spent minutes in proselyting where they once spent weeks; and if they have any occasion at all to speak of their brethren without, they tell the truth without varnishing or self contradiction, as every one has to do who pleads for the flesh.

I freely admit, that we dare not act "only in union with the ministry," while the ministry governs by an example, which agrees with that which has been set by Jesus Christ: But it seems that you have dared to oppose such a ministration, and taught others so. Of what greater crime were the Pharisees guilty! The representation of the opinion of the world concerning us, is without foundation.

"They withstood the searching power of '43 and '44, and now they are as immovable as any other sect." What a testimony is this for an opposer! They can not then be shaken, and why? Because they walk in the steps of Jesus, nor will they ever be shaken while they there abide.

Again, "They persevere with great patience, and their treatment toward those they hope to gather, is mild and liberal." How does this agree with the following? "The large majority are bitter and impatient in their treatment toward those who do not join them." Where is the proof, even, of bitterness toward those that render their causes hopeless, by a tirade of slander, contradiction and falsehood? Or do you mean that the adventists among them are the impatient ones? Then they cannot be in a better school, according to your own showing.

Now, Owen, let me candidly ask you if there was one design to tell the truth relative to this people, when you said, "of all the I am's I have ever known, I must say they take the lead!" If truth was your object, you will give the name of the individual who made use of a single one of the expressions you have named. I am, in no part of the system in the order of God among believers, nor did you ever hear it there. Thou art, in the believer's doctrine, "in honor preferring one another."

Dare you sit down and write out the character of the adventists, and claim the tenth part as much for them as you acknowledge true of believers? Do you not know that the grand difficulty in regard to advent believers, finding their relation to the United Society, lies in their love for (not their wives, but) themselves, and their selfish carnal gratifications? Did you not acknowledge that the article in this number, headed "The principal seat of Human Depravity," was truth? How, then, can you claim to have set forth with any degree of fairness whatever, the principles and practices of believers, when you have concealed, or nearly so, the great leading truth that has brought them out from the world. Why did you not tell your brethren, your honest convictions as you confessed them to me, that they must live as we did, in order to be followers of Christ?

After thrusting at your brethren "with side and shoulder" you then convey the idea that we have gone among the Shakers to secure our portion. Owen, Owen, you have seen enough of our trials to know from your inmost soul, that every one of your brethren among the Shakers, would rather have spent their days with their wives and families, in the *but end of a sycamore log, living upon acorns*, than to have adopted the believer's course of life, if God would have justified them short of that. If you had taken, for one

moment, a view of the work of God as it is, and enquired, what inducement has led this people to sunder the most endearing affections earth has ever known!—What unseen, almighty power has broken the cords of domestic affection that has strengthened with the tide of rolling years?—What power in heaven or earth, can open a fountain of comfort to the soul where the domestic chain is sundered by the keen and resistless edge of truth? The faith of Abraham—the faith of God's elect!—which introduces the home of our Heavenly Parents, is the faith alone that has the courage to slay an Isaac. To form this holy band which you saw laboring to cultivate love, you saw the man that had forsaken his post of honor, another, his cushioned desk, and annual salary—the slaveholder and his slave—the man who had heard the trumpet's voice beneath Indiana's scorching sun, and traversed burning sands and rolling waves, for 19000 miles, to find the body that labored by love to serve one another.—The man who was offered his 10,000 to turn his back upon believers; as well as the host of God's chosen poor, who have silently suffered the most bitter slanders, and malignant falsehoods, which it has been in the power of hell to invent; while not a soul could bring sight against the rectitude of their course.

O what a blasting eternal shame, must rest upon the head of him who would insinuate that his brethren are seeking portage, while he sees them in the midst of Jerusalem's purifying furnace, in a doubtful struggle, perchance trembling lest sight but dross is there.—The man too, who can taunt them with their wretchedness and poverty, while in the midst of their trials, as did the haughty Pharisees our Lord when they demanded that He should come down from the cross, to remove their unbelief. Owen, your brethren feel determined never to forsake the cross of Christ till it procures for them what it did for Him.

"If," say you, "my weary and fearful brethren wish to stop in Zoar, or tarry in the plains, I must continue my escape." Fearful! There is not one of them that would turn on their heel, to save their life, if it could be given to honor God; for the cross of Christ has placed them where they count not their lives dear to them. You must continue your escape! Where from? From a body that labors to serve one another by love, and that is governed by example. Where will you escape to? To the body of darkness and confusion, the further you go from God, far "God is Love."

And now, after the description you have given of this body, which stands out in large letters on this sheet, staring you in your face, you dare, with solemn blasphemous mockery, raise your eyes to heaven and "pray God to stir them out again, lest the fate of Lot's wife, or the flames of Sodom overtake them." O what a God you worship! That would destroy those who possess the graces you have attributed to believers! Did Love reign in Sodom? Did they come out of the works of the flesh just before the awful storm of fire came down upon them? We have in the midst of our trials, almost lived upon our knees; and full well do we understand this affected exhortation. The old man may be embellished with the garments of sincerity, yet his false-heartedness will betray itself. It may be that you see the gathering storm of God's judgments, which are about to sweep over the land: and that storm will fall heavily upon the head of the wicked—every thing that is opposed to the character and cross of Christ. How have you labored to make this matter turn upon a false issue? If you had begun to tell where the brethren among the Shakers, had deserted from the commandments and examples of Christ, which the advent brethren were still observing, how soon would you have run ashore for words, and have been confounded with your own arguments as you now are? Who can read this article of yours without being forcibly reminded of the language of Paul? (2 Cor. 6: 3-10,) "Evil report, and good report; as deceivers, and yet true; as dying, and behold we live; as sorrowful, yet always rejoicing; as having nothing, yet possessing all things." There is not one of these things but what you charge upon us, or acknowledge true of us. When you charge believers with the faith of working out their salvation in the "fields and shops," &c., you know it was not true, for they received and fellowshipped, and supported the suffering poor who

were not able to work at all. Still, they have no idea of an idle, slothful individual obtaining salvation without abandoning such habits.

Try again, Owen, and see if there is not another point from which you can curse Israel; for surely yours is Balaam's luck so far. You may feel a degree of compunction while reflecting upon this published history of your "eight days" visit to the Shakers, but I had rather put forth my hand to play with forked lightning, than to use expressions you have used relative to any people who practice what you say they do. I know such a people must be God's own people. My nature revolts at the cross as much as yours, and if you can find a good reason, such as God will approve, for my leaving them, do send it in haste.

AN EPISTLE, TO THE ADVENT BRETHREN AMONG THE SHAKERS.

Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed, but continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Consider what I say, and the Lord give thee understanding in all things; remember that Jesus Christ, OF THE SEED OF DAVID, was raised from the dead according to my gospel, if we believe not, yet he abideth faithful: he cannot deny himself. Moreover brethren, I declare unto you the gospel which I preached unto you; which also ye have received, and wherein ye stand; and whereby ye are saved, if ye hold fast what I preached unto you, unless ye have believed in vain. I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. But now is Christ risen from the dead, and become the first fruits of them that slept. Wherefore, God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus (that holy thing that was born of Mary whilst yet in her virginity,) every knee should bow, of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. And the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. In whom are hid ALL the treasures of WISDOM and KNOWLEDGE. And this I say, lest any man beguile you with enticing words, for in HIM dwelleth ALL the fulness of the Godhead bodily; and ye are complete in him, which is the head of all principality and power. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. For ye

are dead, and your life is hid with Christ in God. When he who is our life shall appear, then shall ye also appear with him in glory. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord; wherefore comfort one another with these words. For, behold the Lord cometh with ten thousands of his saints. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlihood; looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, whereto dwelleth righteousness. Wherefore, cloven, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

Finally my brethren, be strong in the Lord and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places (margin). Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with prayer and supplication in the Spirit, and watching therewithal with all perseverance and supplication for all saints. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen.

By HENRY E. CARVER.

Cincinnati, July 14, 1840.

REMARKS.

This Epistle contains language familiar to Bible readers. The forepart of it was written by Paul, and probably directed to the Galatians through mistake, as Bro. Carver says it is for the Advent brethren among the Shakers. When we reach the 20th line there is a sudden transition to 2d Tim. 3: 14-17, separated only by a comma, where Paul, on the same principle, made another mistake by putting in four verses to Timothy, which belonged to the "Second Advent brethren among the Shakers." Then follows another blunder of Paul, of the same kind, in 2d Tim 3: 7, 8. If another verse had been taken out of this place, which says, "The word of God is not bound," and put in with the rest of Paul's Epistle to the young Shakers, it would have made bad work with Henry's calculations. The whole operation is something like a piece of business that is carried on out west, of cutting up, say ten, ten dollar bank notes, taking a small piece out of each one, with which the eleventh note is made. I believe the process, in law, is called swindling; but when Paul's Epistles are used thus, for the purpose of manufacturing a new one for the Shakers, there is probably no name for the offence; therefore no cause of action, as they have ceased to pass in the world at any price.

Paul's Epistles, however, all go at par with us, and we are glad that he again brings to us peace from God the Father, and from our Lord Jesus Christ. Such comments are received daily.

"I marvel that ye are so soon removed from him that called you into the grace of Christ," &c. This, Paul, in this new epistle to the Shakers, directs to those who begin to obey Christ by forsaking all, abandoning the sexual connexion with their wives; but finding the cross too heavy to live as Christ did, and thus remain in his grace, or favor, they went back into the flesh again. Henry E. Carver was of this class; though he did not join them, and he will not probably ask me how I know. The expression, "So soon removed" is very emphatic, as some of them did not hold on more than two or three weeks.

Those that trouble us, and try to "pervert the Gospel," are those that take a little piece in one place, and a little piece in another, and put them together so as to condemn those, whose lives of purity condemn them, while living in the flesh. Paul's Epistle to the Shakers, pronounces the same curse upon those who license any impurity, that he did upon the same class that tried to trouble the Galatians. He cautions us to continue in the things which we have learned since we have been among the Shakers. This we will try to do, for we know it will do us good. He reminds us of the Holy Scriptures, that we may continue to love and practice the commands therein written, and keep them written on our hearts. So that if Henry, or any one else, should continue to carve them to suit himself, we may not forget to practice upon the original.

He also reminds us that Jesus Christ, of the seed of David, was raised from the dead, that we might remember who the seed is, (Gal. 3: 29,) and not be deceived about the manner of his second appearing, when he should come to be glorified in his saints. 2 Thess. 1: 10. He declares unto us the Gospel by which we are saved, just as long as we hold fast to its practice. This we know to be true, for we have found salvation by it. He sets forth to us the doctrine of the resurrection, the same as he did to the Corinthians, that we may be guarded against the widespread darkness of those who say "there is no resurrection of the dead," because it is not manifest to the natural senses; after he had shown us that it was a work which the natural man could not discern. We appreciate what Paul tells us of the virtue there is in the name of Jesus. At the name (not the "thing that was born of Mary") every knee should bow, of things in heaven and things in earth, &c. When he went away, he told his disciples, "Whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way and the truth and the life." In him "are HID all the treasures of wisdom and knowledge," because it is "the Way, and the Truth, and the Life, (not the flesh and bones) that was to come the second time. He tells us we are complete in Him, which Him, can not be flesh and bones; for if it was we should be as completely swallowed as Jonah was while in the whale's belly. The Him, is "the Head of all principality and power;" and of course there is no more necessity for Him to be constituted of the flesh and bones of one man, than there is for "principalities and powers" to be thus constituted.

The caution against worshipping angels, or mere messengers, is appreciated in a manner in which we could not appreciate it while we lived in the flesh. Now we have learned to know no man after the flesh, but after the spirit. Paul had told us before (Hob. 12: 18-28,) that we were not again coming to such a fiery display as Moses and the Israelites did, but to "Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly and Church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant," &c. All this we know to be true; for we now worship with angels and the spirits of just men made perfect—we feel no disposition to worship them. These things were all foolishness to us, before God gave us the single eye; but now we can testify of the things that we have seen. By "holding the Head" as the pattern of our lives, we find the glorious truth of Paul's statement; that there is a nourishment ministered, by which the body

is knit together as no other body on earth ever was; and it "increaseth with the increase of God."

"When he who is our Life shall appear, then shall ye also appear with him in glory." This, Paul had told us before, and Christ himself had shown us that it was the Life, that was to appear; as well as the Truth and the Way. This glory in which we "appear with Him," Paul told us (2d Cor. 3: 18,) would increase by the Spirit of the Lord, till we were changed into the same image. This change, in all its progress, Paul in his epistle to the Advent brethren among the Shakers, has described the same as he did in his epistle to the Thessalonians.

Peter was also present it seems, when Paul wrote this epistle, and has put in a word to remind us that what he had said before (2d Pet. 3,) was now taking place; and that in passing from the old heavens to the new, a great noise might be expected. If there is nothing in the world but "the lust of the flesh, and the lust of the eye, and the pride of life," when these pass away, what other heavens and earth is there, except the new?

Finally says he, "be strong in the Lord and in the power of his might." We are thankful for this advice, for by it we are assured that "the Advent brethren among the Shakers" have found the right track. He also assures us that by persevering, and taking unto us the whole armor of God, we shall be able to stand against the wiles of the devil. This we are daily proving; for when the devil raises a storm attended with home-made thunder and lightning, and thinks he has shivered the epistles of Paul and Peter all to pieces, those pieces, like the living stones of the Temple, all come together again without the sound of a hammer.

We thank Paul for his "epistle to the Advent brethren among the Shakers." It is the herald of heaven to us; and we thank Henry for bringing it to us. The probable reason of Paul's sending this epistle "by Henry," was, because he saw him too honest to take a slice of it for himself, and therefore knew that we should get it all.

LETTER FROM BRO. PEAVY.

DOACHESTER, MASS., July 10, 1846.

DEAR BRO. JACOBS.—I write you for the purpose of ascertaining as near as practicable, when you will be able to visit Dorchester. The brethren and sisters in this vicinity, would like very much to see you: But as they live somewhat scattered, it will require a few days notice for them to come together. If you will, therefore, on the receipt of this, decide as near as possible upon the time when you will be with us, and inform me by letter, or otherwise as shall be most convenient, we will make an effort to get as many together as practicable. There are some of our numbers who are now making preparation to gather to the body, as soon as it is convenient. I have made a short visit to Canterbury—have read some of the writings of the "United Believers,"—have compared them with the precious Word—have made the question a subject of meditation and prayer, and with the light thus received, it is quite evident to my mind that they are the body to which the eagles were to be gathered. Since coming to understand that Scripture, it has appeared to me that the body of Christ is there represented. Formerly, I looked upon it as the literal body for which we once looked. I then expected a literal gathering of bodies into the atmosphere to meet that literal body. But how was the keen eye of the eagle to be used here in discovering that body, which, according to the old theory, was to be visible to every outward eye? But having come to see that the body of Christ is his church, the literal gathering of bodies by physical power into the atmosphere, falls to the ground. That gathering is to be by faith. This gathering is to a body brought previously into existence; and this body standing more or less clearly in the truth of the second coming—also living in the practice of those burning, searching, separating truths, which are to affect the cleansing of the sanctuary. Many of our brethren are trying to increase the Shakers by their theories, instead of their fruits; but all such measures have the wrong seed; they had better procure the true one,—the one given to John, and then they will be able to obtain a cor-

rect measure of the holy city; all others must of necessity fail.

The experience that you wrote out relative to the gathering in the early part of the spring, fully accords with the experience that I passed through, in company with several others, the latter part of the autumn, and fore part of the winter, while in western New York. I then became very well satisfied that the joint interest practised by the primitive church, was binding upon us; but did not then see all the light upon this point, or just how it was to be carried out. But such is the light now bearing upon this subject, and that strengthened by the change that my views have undergone relative to the body, and the manner of the gathering, I have no longer a reasonable doubt relative to the subject. That joint interest I now see can never be realized or sustained only when the principle of forsaking all has been carried out. Could it have been sustained in any other way Jesus would have given us different teaching relative to this subject. The United Believers act upon this principle, as no other people have since the primitive church of which I have any knowledge. The light seems clear that they are the body prepared previous to the gathering, to receive the scattered escaping remnant. How appropriate! Like Lot, they have forsaken all; sold all that they have, and given alms; and now they can "come and sing in the heights of Zion (the mountains,) and flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all." My soul rejoices that the Lord has led you in the way he has, and enabled you to bring out in so clear a light, the burning truth of God, to keep the fire burning in Zion, and the furnace set up in Jerusalem, and I ardently desire that it may continue till the refining is perfected—till the dross and tin are all purged away. That Scripture, there are first that shall be last, and there are last that shall be first; has been forcibly impressed upon my mind for some time past. I have seen those who were privileged with leading the vanguard of spiritualism, halt, and even back into the flesh, advocating marriage, &c., &c. For instance, brethren Williamson and Morse. And not satisfied with this, they are denouncing us as wolves; for bringing out the searching, burning truth of God on the rock of separation, marriage, &c. Well the truth will stand, and every opposing influence, with every haughty look, must be prostrated in the dust. I was forcibly reminded of the difference between the anointed and the unanointed eye, in the remarks made by yourself and sister Willard, upon a sentence in one of my letters a few weeks since. O how true it is that the "Spirit searcheth all things, yea, the deep things of God: For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God."

I now think to unite with the Believers as soon as the necessary arrangements can be made. My wife is not willing at present to join them; but expresses a willingness to have a home provided amongst them. Their regulations relative to this point, you are well acquainted with, so that I need not state them. Which settlement I shall go to I am not yet decided upon: I have thought of Watervliet, near Albany. I am expecting to make a tour into New York, in the course of a few weeks. I think there are many who will be gathered among the Believers soon; I feel that there is a work to be done in New York. I hope you will be able to visit us before I go west.

Have you observed that the two witnesses were slain in the 7th month of 1844, and there commenced prophesying in sackcloth, which is to continue 1260 literal days—and that during those days there is no rain? But when those days expire, the spirit of life from God enters into them, causing them to stand upon their feet: They then commence prophesying again before many peoples, nations, kings, and tongues? Also, have you observed the harmony of Dan. 12: with this point? In ch. 8: 19, Gabriel says, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end." Now, as there is a last end to the indignation, there must of necessity be a first end. Now, does not the close of 2300 days make the first end of the indignation? See Michs. 7: 8-10. Isa.

15: 24, 25. Ch. 26: 20. The time of trouble seems to commence at the same point, when Michael arose for the deliverance of his people. There the daily was taken away by Christ's fulfilling what was typified by the daily ministrations of the Levitical priesthood. Hech. 7: 20. Ch. 10: 11, 13. Here commenced the 1290 days which mark the continuance of the abomination of desolation—the man of sin in the temple of God. Your views of this man of sin, I like much in the main. That it is now in the temple exalting itself above all that is called God, or that is worshiped, is very obvious to my mind. Surely as it was in the days of Noah, so it is now. Christ is now being revealed, but this God has obtained such an ascendancy in the temple that its claims are paramount to all others. You see that I have only glanced at some things. Well, I leave them for your consideration. I must close.

G. W. PEAVY.

THE INVITATION.

BY J. HOBART.

Come, God's children, come, O come!
Haste, make haste! Come home, come home!
Stay no longer mid the swine—
Famish not with Pharaoh's kine.

Father, Mother, Sids you come,
Leave vain cares, and cease your sighs;
Come to Zion, leap and sing,
Triumph in your God and King.

Come, the fatted calf is slain,
Joy springs up in every heart,
Pilgrims, seek the little flock,
And there find rest on Zion's rock.

Come, the ring of union take,
Every link of error break;
Come, O come where peace is found,
Streams of life and love abound.

Mother here her children cheers,
Swells their hopes and soothes their fears;
Miriam chants, the hosts advance,
Follow in the joyful dance.

Here the aged and the young,
Praise the Lord with feet and tongue;
While the virgins swiftly move,
In angelic cords of love.

Glory, glory to the Lamb!
Glory to the Great I am!
Peace, sweet peace, has come to men
Hallelujah, yea, Amen.

LETTER FROM BRO. HOUGH.

PHILADELPHIA, July 28, 1846.

DEAR BRO. JACOBS:—Our little band has been anxiously looking for you, these two weeks. Bros. Bushnell and Evans from New Lebanon, N.Y., have been with us; they were in hopes of meeting you here. They laid the axe at the root of the tree, and I think some have gladly received their testimony. Their visit has had a happy effect in removing prejudice from the minds of some of the honest-hearted.

I had a great desire to see some of those brethren, having had some little correspondence with Bro. Bushnell. I was not disappointed in them, but found all, and more than I had anticipated; and, I must candidly confess, that they have upturned some theories which I have held, in common with many of my brethren, which I thought never could be "shaken." But I thank the Lord that he has given me a heart to receive the truth, however it may come in conflict with my preconceived opinions. Oh, how stupid I must have been, to suppose that the Apostle Paul would advance the idea that the seed of man was sown in the ground like a vegetable, and yet how many of us have so understood him! Truly, the "dead know not any thing," and it is high time that some of us should "awake," that Christ may give us life. What a field now begins to open to our view! Instead of our work being done, we have just entered upon a dispensation in which the righteousness and truth of God in his people must so shine forth, as to cause "every knee to bow, and every tongue to confess." We, like the primitive disciples, thought

we were never to go in the way of the Gentiles; but that our work was confined to Jerusalem: but it seems to me that when we are endowed with power, or sufficiently prepared for the work, that God will send us forth with the glad tidings, that in "the house of David is opened a fountain for sin and uncleanness".

I learn that Bro. Crosier has commenced to publish the "Day Dawn". I have not had an opportunity of reading it, but understand he gives a long account of a visit to our Shaker brethren: I understand also that sister Clemons intends to commence another paper: I think they look to this fall or next spring for the consummation of all things. When this time passes, I feel in hopes they will come to the light. The Lord bless you, is our prayer. Our little company would be pleased to receive a good long letter from you. Your brother in Christ.

J. T. HOUGH.

THE DAY-STAR.

NEW-YORK, AUGUST 8, 1846.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

V EASTERN TOUR.

We (myself and Electa) started on our eastern tour the 14th of July, by canal from Cincinnati to Toledo. The packet-boat was filled with passengers, some of whom solicited me to lecture on board; but I told them I had nothing that would please them. Still they insisted—and I complied. O what a consternation the doctrine of the cross of Christ made among them! It seemed to have come to their understanding for the first time. After I had done, a number of professed Christians began their interrogatories; and when they had nothing further to answer, one of them said he "had rather die, than have salvation at that price." With that opinion the majority seemed to concur—and they will most likely get their choice.

From Toledo, we went, by steam-boat, to Cleveland, and spent the Sabbath with the Advent friends in that place. There are 14 or 15 of them that live in a joint interest, in a house by themselves; they are neat and orderly in their persons, and labor just enough to support themselves upon common fare. They seem engaged in the work of God as they understand it. They hold the doctrine of the cross, but seldom mention it, (I should think never, unless they are inquired of;) whether because of its slight importance or otherwise, I could not learn. There were one or two of the number whose business it seemed to have been to prejudice the rest, and embitter their minds against believers. I left with them my testimony, feeling no other anxiety than to do what God required of me.

On Sunday evening and Monday, we visited the Society of Believers at North Union, about six miles from Cleveland; and were received with the kindness peculiar to "my Father's house," and brought on our way by them to Cleveland, whence we sailed for Buffalo on the Tuesday following.

We spent a day at Buffalo and the Falls, nothing of interest occurring but what belongs to the old creation.

We reached Rochester on Thursday, and tarried over the following Sabbath. Were kindly entertained at the house of Dr. W. C. Sweet. On Sunday there was an appointment for an Advent meeting at Bro. Sweet's house, that had been given out for some weeks. A number of the brethren came from a distance. I should think the most of them stood upon about the same ground with Bro. Crosier. Dr. Hahn, of Canandaigua, opened the meeting, and said it was free for all, and wished me to feel free. Knowing that their views were different from mine, I did not intrude upon them, only by way of answering questions, and asking a few in turn. After a short meeting in the morning, the most of them began to excuse themselves, and started for home. In the afternoon, according to appointment, I opened the testimony of the Everlasting Gospel, and it was gladly received by a few.

We made no further calls till we reached the United Society of Believers at Watervliet, N.Y., where we tarried two days, and were refreshed in body and spirit. This

was a place of no common interest to me, being the spot where the most searching truths of God, ever brought to the mind of man, took root downward, and bore fruit upward. Here still exists all that simplicity, purity, and holiness, that characterized the witnesses who first proclaimed, "Now is come salvation, and strength," &c. While pride, show, and fashion, have made their inroads upon every reform our country has ever known, and the wounding blight of selfishness has sunk in ruin, far-famed institutions of charity and religion, or rendered them the corrupt schools of ambition and personal aggrandizement; here the religion of Jesus can still be seen a practical thing. I had an opportunity of conversing with Benjamin S. Youngs, one of the three who travelled over 1000 miles on foot, to carry to the West the Gospel of Christ's Second Appearing.

I would gladly narrate many incidents of this interesting spot, that are worthy of record, but have not time nor space. I visited the grave-yard, containing about 140 graves, all neatly taken care of, with a small stone at the head and foot of each grave, all of a size, and containing the initials of the deceased, and the date. For further particulars of deceased persons, a chart of the ground, and a record is kept. The stone at the grave of Ann Lee was the same height and size of the rest, affording poor evidence of a superstitious veneration for her remains, as is generally charged upon believers.

We next visited the Society of Believers at Hancock, Mass., and New Lebanon, N. Y. It is unnecessary to say that we were received with the kindness peculiar to the children of *Good Parents*, who, in the spirit of love, have been trained to a united, loving obedience. On Sunday, August 2d, I was called upon to address a large congregation of spectators, at the Believers' Meeting House at New Lebanon, who listened with more of that solemn attention peculiar to the preaching of the Advent doctrine, than I have seen before for the last year. At the close of the meeting, a number came around to enquire more particularly about the faith. Some of our old friends and acquaintances in the congregation seemed deeply affected at the simple narrative, and the searching testimony. Again the evidence was renewed to me, that the preaching of this testimony would yet produce a much greater consternation in the land, than the preaching of the Advent in 1843 had ever done.

On Monday evening, I started for New York, in company with Bro. Robert White, at whose house I secluded myself, for the purpose of getting out the present number of the paper.

E Bro. Harvey L. Eades writes from Union Village, O., July 24, that "Bro. Clapp and family were with us the night after you left, and Bro. Strong passed here to-day, on his way to White Water; both of whom seem to have pretty strong faith in the testimony of believers, and intention of obeying the same."

Of Bro. Crozier's "Visit to the Shakers," he remarks, "Was there any excellency of gospel virtues in Sodom, or on the plains of Gomorrah? Was the law of love there fulfilled?" "Hear him! I see the snare about you—the storm gathering over you;—I would fly to your rescue—I cannot reach you!" [O how often would I ("I Am") have gathered you as a hen gathereth her chickens under her wings!] "If my weary and fearful brethren will stop in Zoar, or tarry in the plains, [the places where we confesses is exhibited the only test by which the disciples of Christ were to be known] I must continue my escape." (He will run far to find the end of the world, if he continues that course.)

He writes again, under date of July 30: "Your favor of the 22d inst. came to hand yesterday, and you may be sure we were thankful for it. Feeling a deep interest and anxiety for your prosperity and well-being, we were happy to learn that you had met with no disaster, but continued under the special notice of Him who is able to bestow all good. I have read your letter to the brethren and sisters, and they desire I should send you, in this letter, the renewal of their kind love and blessing, which I wish you to receive for yourself and Sister Electa. Bro. Strong brings a good report from White Water, and

expects to return, the Lord willing, when he can settle his affairs in the world."

"I received also a letter from Bro. Hamilton, at Rising Sun, Ind., who, on his part, is heartily sick of the world; but his companion not having a faith congenial with his own, renders it a difficult matter to come out of Babylon." "We feel it our duty and privilege to pray to God to deliver every honest soul, which I believe he will do if they faint not."

E I purpose to attend the Second Advent Camp-meeting at Enfield, Ct., from the 10th to the 17th instant. From thence I propose to return to New York, to fill any opening that the Lord may make, and then spend perhaps a week with the brethren in Philadelphia; then return East to Massachusetts, New Hampshire, &c.

E The present number of the paper was issued in the city of New York. A single number will probably be issued after the close of the camp-meeting at Enfield.

It was not found convenient to have it published regularly, in Ohio, during my absence. The time of the issues must of necessity be uncertain during my absence; but after my return, the readers may expect to be informed more particularly relative to it.

E I shall not, probably, return to the West till the early part of October next. Any communications concerning my labors, or brief communications for the paper, in the interim, may be sent to the care of Robert White, Jr., 39 Vandewater Street, New York city. If any of my old friends and acquaintances wish to hear from me (publicly,) enough to provide a place and give notice, they can give information as above, and I will attend to them (the Lord willing), on my return from Connecticut, about the 20th instant.

E Relative to Bro. Peavey's request to visit Dorchester, I will endeavor to make arrangements concerning it, while at the camp-meeting at Enfield, Ct.

E It is a matter of gratitude to God, to see the decided stand taken by Bro. G. W. Peavey, J. T. Hough, and the Philadelphia brethren, as set forth in their letters in this number. We do most ardently hope, and devoutly pray that the time may speedily come, (if it has not come already,) when that class of truths which restores fallen man back the nearest to his God now, and produces the most Scriptural, and best practical results in the present tense, will be seized upon as a healing balm. To be everlastingly talking about something in the future—descenting upon the joys of heaven—the coming of Christ—the kingdom of God—the resurrection of the dead, &c., while sunk in sin and shame—rolling in the filth of the flesh—engaged in deeds of darkness that you dare not bring to the light lest they be reproved—rejecting the cross of Christ, and the blood (or Life) of the Lamb, is one of Satan's fruitful schemes to decoy souls, and wreck them upon the dark coasts of despair. Brethren, let the enquiry be, Where am I, and what duty does God require at my hands? NOW! Is there a single searching truth now shedding its beams on earth, by which I may now know that my ways please God? Is there nothing too hard for you, in order that you may follow Christ in the regeneration?

When you have found salvation by bearing the cross of Christ—following his steps—maintaining a continued state of justification before God both night and day;—then others can talk very feelingly to you about your delusion and error, and pray God to bring you out of it before something comes—it will all be like the dog barking at the moon.

THE FOUNTAIN OF TRUTH.

It is a matter of no small importance to the one who is searching for truth, to examine and decide whether we are to receive nothing as from God only what comes through the Bible. The following looks fair. Where is its fault?

"The first point of faith in relation to the testimony, is to believe, that he who bears it is a true messenger and witness of Christ, in whom the Spirit of Truth continually

abides, and that whatever instruction, reproof, or counsel is ministered by such, it comes from Christ, who speaketh in him. Therefore, all who are taught in this manner are strictly and properly taught of God; and in obeying what they are taught, they yield obedience to Christ."

"Upon this ground, the believer has to make a final settlement with an old systematic idea, that the Spirit of God speaketh invariably in the Scriptures. Upon an impartial examination, he finds that all the contradictory spirits among the professors of Christianity speak in the Scriptures; so that the Scriptures are as liable to be spoken by an evil spirit, as the good. It then remains to follow that spirit which goes contrary to sin, and manifests its purity by its fruit, according to the Scriptures, and the inward test of conscience. This is the spirit of Christ, and it sets them immediately to work, to do the righteous will of God. And first of all, to confess before God what they have done contrary to his will and the light of their own conscience. In this work, the honest believer might as well try to cover or conceal the most chafing mire in his eye, as try to hinder or conceal any thing which he has committed, contrary to the pure doctrine of the Scriptures, and the holy example of Jesus Christ, of which he stands convicted by the witness of the Spirit, in his own conscience."

THE KINGDOM.

AT J. HOAART.

Behold the kingdom of the Lord,
Composed of saints ruled by his word:
A body with a social head,
Ordained and by the Saviour led.

O'er each exerts an equal care,
And metes to all a common fare;
Desires to every good increase,
And keep the body all in peace.

At early dawn, with bended knee,
Each saint in deep humility,
Imploring, sinks upon the floor,
And, meek as angels, God adores.

Then all recede, while sisters come,
And neadly dress the tasty room;
While others spread the gen'rous board
With varied fruits each rood afford.

Cemented in one loving band,
Some grace the shop, some till the land;
Each fills his sphere and acts his part,
With ready hand, and cheerful heart.

No vile, discordant passions rise;
No lips profane; no wanton eyes;
No phrase obscene the lips defile,
Or frown's return, for friendship's smile.

Here saints with God, like Enoch, walk,
Enjoy his love, and with him talk;
Their creed is written in their life—
No more of lust, no more of strife.

A holy, happy, chosen race,
To whom the Saviour shews his face;
Owns them the purchase of his blood,
And seals and crowns them heirs of God.

Here virgins old and young advance,
And join in sweetest song and dance;
While oft angelic bands rejoice,
Indite the verse, and tune the voice.

In heavenly love, and flaming zeal,
They form the prophet's two-fold wheel;
In fiery chariot mount the sky,
And bring God's message from on high.

Come, then, to Zion, all ye saints,
And leave your tears and sad complaints;
Break every tie for Jezebels' love,
And win the pearl of pearls above.

LETTERS AND RECEIPTS.

Up to August 7th.

Mary G. Ray; Lucius Southwick, 1 00; Joseph Fossit, 1 00; Henry Ricouff; Charles Burleigh; Eliza Allen; David Parker, 2 00 each for Jason Kidder and Caleb M. Dyer; and 1 00 for John Lyon; W. T. Huntington for Charles Merriman, 3 00; Fannie D. Smith, 1 00; Lemuel Ingalls, 50; Mason W. Sherman, 50; H. L. Eades, (two) Williams Thayer, 50; Augustus Chamberlain, 50; John Fairfield, 50; James Davis, 50; Robert White, Jr.

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture onto the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

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TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS.—Editor and Publisher.

JOHN HOBART'S NARRATIVE.

[The circumstances in which the following lines originated are briefly as follows:—John Hobart, a brother in the northern part of Indiana, having a large family, and a handsome property, felt it his duty to unite with his brethren who gathered among believers at the village of Whitewater, Ohio, and accordingly went, though unable to reconcile his family to go with him. After some time had passed, he won again, accompanied by one of the brethren, to see after the welfare of his family, and again invite them to go with him; upon which he was, at the instigation of some of his old neighbors, seized—dragged before magistrates—proved insane—put under guardianship, and threatened with mob violence. The brother that was with him furnished the two pence—sat him on his own beast, and took him home.]

From Jerusalem to Jericho,
A hoary pilgrim went;
No hostile passion moved his heart,
No rage his bosom rent.
He went, his consort to invite
To Zion—lovely home!
And bring his children there, in whom
Where no destroyers roam.
A band of thieves round him throng,
With iron hoofs and horos;
They drag him forth to Caesar's bar,
And pierce his flesh with thorns.
Before the court's imposing throng,
A trial mock they gave,
Less cruel than assassin's knife,
And reckless as the grave.
The horrid guillotine round his head,
Of loving Jesus' word;
And joining with the Shaker band,
To dance before the Lord.
O, here he is a lunatic,
Unfit with man to be;
So we will take him right away,
And stone him till he floe.
No more shall be the pitance have,
His toil and sweat hath earned;
His children from him shall be torn,
And friends to foes be turned.
We'll teach him what good Pilate taught
His Master by the rod,
And leave him hence to Shakers shun,
And cease to honor God.
A reverend Priest beheld the man,
And unconcerned looked on,
And thought no treatment good enough
For heretical John.
A Levite also came that way,
And saw and heard his cries;
I'm glad, he said, to see him scorged,
And there half dead he lies.

God doubtless loves your righteous way,
So this fanatic smile;
And make his home a public prey—
Thus brand the Millerite.
Anon a stranger came along,
And felt his bowels move—
Enquired the cause of all his wrongs,
And dressed his wounds in love.
Thus did the good Samaritan,
The innocent relieve;
And was a neighbor to the man,
That fell among the thieves.

PRINCIPAL SEAT OF HUMAN DEPRAVITY.

It is granted that sin is the first cause of shame; for when Adam and Eve stood in a state of innocence, they were both naked, and were not ashamed. But no sooner had they transgressed, than they felt shame, and made themselves apions of fig-leaves, to cover and hide something from each other.

And as they begat children in their own likeness; from thence it is decided by the practice of all nations, what part that was which they covered, and of course, where the seat of sin is.

But what was the matter with that part? Why did the shame occasioned by sin, fall particularly there? If their transgression is to be considered in a literal sense, and not as represented in a figure, why did not the shame fall upon the hand that took the fruit, and the mouth that ate it?

But it does not appear that God took any notice of the hand, or the mouth, in pronouncing the curse which they had merited; but laid it on the same part which they covered, and of which they were ashamed.

And God said unto the woman, "I will greatly multiply thy sorrow, and thy conception;—thy desire (or lust) shall be to thy husband, and he shall rule over thee."

Why multiply her sorrow and her conception? Why not punish her some other way? God distributes punishments according to the nature of the crime.

The Israelites lusted for flesh, and their punishment was to have their fill of it, till it turned into a great plague, and they died with it between their teeth. As it is written, "he gave them their own desire; they were not estranged from their lust."

Hehence, from the very nature of the curse denounced upon the woman, the offense lay: a curse of which her child-bearing daughters have had more or less sorrowful experience even to this day.

And unto the serpent the Lord God said, "Because thou hast done this, thou art cursed above all cattle—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Now if this serpent is to be understood literally, as a natural serpent or snake, and the seed of the woman is Jesus Christ; when, or how, was ever the thing literally fulfilled? Where did ever Jesus bruise the head of a rattle-snake, or adder, or any thing of the kind, more than any other man?

The truth is, the words of God to the serpent, are to be understood in a figurative sense. And the serpent here meant, is that old serpent the Devil, and Satan, who deceiveth the nations: for he it is that Christ came to destroy.

But when we say, the serpent, whose head Christ was to bruise, was not a literal serpent or snake, this is not saying, that there was no natural serpent in the question. To say the figure of a thing is not the substance, is not saying there was no figure.

It need not be disputed that the Devil spake through the serpent, or that the subtilty of the serpent was made use of, to charm and allure the woman to listen to his words.

Neither need it be disputed, that Adam and Eve were placed on a certain beautiful spot of ground; or that the Lord caused to grow out of the ground, every tree that was good for food; and the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

And admitting the tree of the knowledge of good and evil, with its pleasant fruit, to have answered the serpent as a figure, to represent in the view of the woman, the desirableness of that which was forbidden, so that she was thereby beguiled; this would not make the figure the substance, nor would the substance destroy the figure.

But if the tree of life, and the tree of the knowledge of good and evil, here spoken of, are to be understood in a literal sense, as natural trees, then where are those trees at this time?

It is evident from the Scriptures of truth, that the tree of life was not destroyed, but still remains. As it is written, "Blessed are they that do his commandments, that they may have right to the tree of life." The tree of life is the way of life.

Then, as life is represented by a tree, so is knowledge of good and evil; and so also the serpent hath his head, and the woman her seed, in a figure.

It is certain, that the nature and image of the serpent is formed in fallen man; from whence Christ said, "Ye serpents, ye generation of vipers!" And as it is by means of certain passions or affections that man is formed, it must be among these that the serpent's head is to be found.

The head of any thing, is the highest or uppermost part; that which is superior in any other part. And that which forms or produces a thing, must be its superior, and proper head.

Therefore, as man is not literally a serpent or a snake, it cannot be literally his head that is to be bruised. But as the body is made up of different members or parts; so in these is represented that system, or body of affections, desires or propensities, by which man is led and governed.

And if the affections and desires of fallen man, are low, mean and base, resembling the serpent; then it must be among these, that we are to look for the serpent's head; and this must be his highest affection; that in which he finds the most supreme delight.

The whole body of the serpent was formed in man by the fall; but the head of this body is not the inferior, but the superior part; and every part of the body, though of one nature, must be distinguished from the head, and are all dependant on it, and subject to it.

Hereupon the writer would beseech your members, which hate affection, evil concupiscence, and covetousness, which is idolatry. But now ye put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth—seeing ye have put off the old man with his deeds—in putting off the body of the sins of the flesh."

Every one knows that, anger, wrath, malice, covetousness, uncleanness, and such like, are not members of the human body; yet they are members of that body which is called, "The body of the sins of the flesh." And as every body must have a head, and as these members of affections are of a low, base, serpentine nature; of course, their head must be that head of the serpent which Christ was to bruise.

Then as the leading part of the serpent's image, which was formed in man, can exist only in the principal, leading part of man's affections, of course, it may easily be determined where it is that the head of the serpent lies.

Every part of man is possessed of some sensitive quality, yet his affections are not inherent in him, but are created by means of certain objects presented to him.

Thus, he has a sense of seeing, hearing and feeling; but he cannot see where there is no light, he cannot hear where there is no sound, nor feel where there is nothing to feel; so neither can be love where there is nothing lovely, nor be pleased where there is nothing pleasing.

And although man is composed of so many capacities and organs of sense, yet they cannot be all equal; there must be a ruling sense; some one that is counted more noble, that is quicker in its motion, and affords superior enjoyment in its gratification. And as this ruling sense is capable of being moved only by some other object; so that which creates, or gives life to this sense, must also be the supreme object.

Then, what is there in the universe, within the comprehension of man, that has so sensible, so quick and ravishing an operation, as a corresponding desire of the flesh in the different sexes? And in proportion as that desire is manifested by words or actions in

either; so much the more is that head or chief passion quickened and inflamed.

As a gushing fountain is more powerful in its operations than an oozing spring; so that desire of carnal enjoyment, that mutually operates between male and female, is far more powerful than any other passion in human nature.

Man under its influence, bears every thing before him with impetuosity. No other object that can be presented, attracts his notice while that is in view; his ears are stopped to every other sound, but the voice of his charmer; he is insensible to every other pleasure.

Surely then, that must be the fountain head, the governing power, that shuts the eyes, stops the ears, and stupefies the sense to all other objects of time or eternity, and swallows up the whole man in its own peculiar enjoyment.

And such is that feeling and affection, which is formed by the near relation and tie between the male and female; and which being corrupted by the subversion of the original law of God, converted that which in the beginning was pure and lovely, into the poison of the serpent; and the noblest affection of man, into the seat of human corruption. To which the following words of *Thomas Boston*, will justly apply:

"A disease affecting any particular member of the body, is ill; but that which affects the whole, is worse. The corruption of nature is the poison of the old serpent, cast into the fountain of action; and so affects every action, every breathing of the soul.

"It is the cause of all particular lusts and actual sins in our hearts and lives. It is the spawn which the great Leviathan has left in the souls of men; from whence comes all the fry of actual sins and abominations. It is the bitter fountain; particular lusts are but rivulets running from it; which bring forth into the life a part only, and not the whole of what is within."

"Now the fountain is still above the streams; so where the water is good, it is best in the fountain; where it is ill, it is worst there. The corruption of nature being that which defiles all, itself must needs be the most abominable thing.

"It is virtually all sin: for it is the seed of all sins, which want but the occasion to set the thief in the virtue of its cause. It is the cursed ground fit to bring forth all manner of noxious weeds.

"As the whole nest of venomous creatures must be more dreadful than any few of them that come creeping forth; so the sin of thy nature, that mother of abominations must be worse than any particular lusts, that appear stirring in thy heart and life.

"Look thou into thy corrupt nature, and there thou mayest see all and every sin in the seed and root thereof. There is a fulness of all unrighteousness. There is atheism, idolatry, blasphemy, murder, adultery and whatsoever is vile. The sin of our nature is, of all sins, the most fixed and abiding.—It remains with men in its full power by night and by day, at all times, fixed as with bands of iron and brass.

"Pride, envy, covetousness, and the like, are not always stirring in thee. But the proud, envious, carnal nature is still with thee; even as the clock that is wrong, is not always striking wrong, but the wrong oft continues with it. It is the great reigning sin (like Saul among the people) higher by far than the rest—commonly called one's predominant sin—which never loseth its superiority over particular lusts, that live and die with it and by it.

"Surely then the word should be given against this sin, as against the king of Israel, 'Fight neither with small nor great save only with this.'—For, (as the writer justly concludes), while it stands entire there is no victory."—*Testimony of Christ's Second Coming.*

land (on my way to the *Easy*, a copy of a paper published in Cincinnati, O., edited by O. R. L. Crosier, called "The Day Dawn," Vol. 1. No. 2.) I feel it a duty to give this little sheet somewhat of a general notice, because I believe it to be a labored, as well as combined effort to overthrow the work of God, as a last resort to quiet consciences that have long been lacerated by the most heart-searching truths ever commended to the mind of man—truths that have stood in the path of these restless spirits like the angel with the drawn sword in the path of Belshazzar on his way to curse Israel.

The first article, on the first page, is two verses of "poetry," by John Hohert, one of the brethren against whose course the principal object of the paper is to warn the brethren. It is the same John Hohert whose poetic narrative may be found in another column of this paper. Here is the poetry:

"I love to feel the power of God;
I love to be nothing
With those who keep the narrow road,
While angels are inviting.

"No sin shall o'er my soul deface,
Or rob me of salvation;
But I will keep my lot and place
In every situation."

The next article is headed "Letter to Bro. Jacobs," prefaced with the following note:

"The following was written and sent at the time of its date; and although it answered questions Bro. J. had asked me, it, with others of a similar character from other brethren, was from that time excluded from the "Star"; notwithstanding its professed freedom as an organ of mutual communication for the brethren. In hopes that it may benefit some others, if not Bro. J., this is inserted. May the Lord teach, forgive, and correct us all wherein we have erred."

This letter appears to be dated April 28, 1846; was received some time in the month of May, in my absence—was filed in the box marked "Letters for Publication," with scores of others that were laid aside for no other reasons than the want of room, and to give place to matter that was considered more profitable. There is nothing in the article that I would withhold from the Star, or spend my

time in answer to questions propounded in my remarks upon his celebrated "lancelet" argument. All I have to say relative to this letter, is to request the reader to procure a copy of the Star, and read the article that it professes to review.

Why does O. R. L. C. say that other letters "of a similar character from other brethren, were from that time excluded from the Star?" He well knew that he had no evidence of any such thing; and could have made the remark only for effect. Had he any evidence of the truth of his random statement, his extremity would most assuredly have brought it out. Many letters of a very prejudicial character have been published and reviewed in the Stars since the date referred to.

Then follows his "Visit to the Shakers." Before introducing this article, I will introduce some of the circumstances attending this "Visit to the Shakers." O. R. L. C., on his way West, called on Bro. Charles Clapp, in Akron, Ohio, and was kindly received and entertained by him. In the course of conversation, the principles and practices of believers, were introduced, and O. R. L. C. stated that he knew nothing of the people, and very little of their principles—that he was now on his way to visit them, more particularly to investigate—that he had no prejudices, and if they had more truth than he had, he would cheerfully embrace it. The conversation proceeding, O. R. L. C. discovered that Charles was much more of a Shaker than he had supposed; so he found it necessary to commence his work of opposition before his work of investigation—in the course of which he said he had no doubt that the shakers were infidels. Charles then asked him how he could profess to be unprejudiced while his doubts as to their infidelity were removed before he had fairly commenced the work of investigation, &c. He also administered a plain reproof, such as O. R. L. C.'s conversation demanded. This conversation may not be recorded verbatim, but it is the substance of what Charles related to me. Thus you see the state of mind in which this "Visit to the Shakers" was made. As soon as O. R. L. C. got to the city of Akron, he met with a number of

I shall here introduce the narrative of O. R. L. C. entire, as copied from the "Day Dawn." Had he been divested of a little more of his ambition, this number of the "Day-Dawn" need not to have been published; for when he came to me to get a list of the names of the subscribers to the "Day-Star," I frankly told him, that any thing he might choose to send to our readers, against the Shakers, I would publish for him verbatim, and without any expense to him—that my nature was just as much opposed to the cross of Christ as his; and if he had any real argument against them that could not be beat, I would adopt it. This, he said, was "all chaff;" and that I would probably publish one article for him, and then stop; upon which I told him I would continue to publish for him on these terms (giving him one half the paper), till he was satisfied. But no, the spirit of opposition was fixed—the paper must be published—the poison must be administered, under a label so near like the genuine in appearance, that it would be readily swallowed without the accompanying antidote, which dose would be likely to fail if published in the "Star." So you see the "Visit to the Shakers" was too dark a matter to be trusted under the light of the "Day-Star." These are the circumstances under which "Bro. Jacobs refused the names of his present and past subscribers." Lest there may be some of the readers of the "Star," who have failed to receive the "Doy-Dawn," the article is here given entire, as copied from that paper.

Visit to the Shakers.

Having come to this State in my labors in searching out the scattered and diseased flock, in this cloudy and dark day, (Ezek. 34,) I felt it my duty to visit the people called *Shakers*; because many of our brethren and sisters were gathering among them. I feel it both my privilege and duty to search out, comfort, and encourage, so far as I am able, all those who have shown themselves fearlessly honest before God and man, by unreservedly sacrificing themselves, their property, and all earthly relations, interests, and prospects in this, the brightest cause that ever lit the earth. All of this class, who are yet trying to escape, and are leading a life of purity, are my people, however crooked their course may appear, or inconsistent and bewildering their sentiments. However much they may treat me with coolness, neglect, and undeserved severity, their continued mortification of the flesh, and their self-denying discover to my mind honesty of purpose in them; and compel me to attribute their inconsistencies of faith and practice to a mistaken mind, rather than a wicked heart. Now is emphatically the time to "bear one another's burdens, and so fulfil the law of Christ," which is love: the strong may bear the infirmities of the weak. From our position just in the crisis of two ages, we may expect confusion of doctrines and apparent inconsistency of conduct; hence the great need of patience, till each is well tried, and shall be brought to see his way clearly. As many are feeling deeply on the subject of the gathering, especially to the *Shakers*—and some who knew that I designed to visit them, requested me to write and give them what information I could, inasmuch as they were unable to come and see for themselves—I thought it best to comply with their request through this medium.

In discharging my duty in this matter, I shall also comply with Elder Joseph's request when I was about to leave them, viz.: "We want you to say as little against us as you can." I shall try to "speak evil of no man." No people calling themselves Christians, should have any doctrines or practices which they are unwilling to have held up to the gaze of all eyes. I spent eight days with the society of White Water village, about twenty-one miles from this city, which numbers in all about one hundred and forty-four; of whom about eighty were Adventists. This number includes adults and children. They have nearly one thousand acres of land under a good state of improvement. They live in two families, about half a mile apart—one for beginners, and the other for those more experienced. They have three orders, or grades of membership: first, those who live with, and take care of their families in the neighborhood; but attend the meetings, and have in some measure, a common interest with the society: second, the gathering order, under the superintendence of an Elder and an Eldress; from this, or the first order, persons can withdraw, if they wish, and take what property they put in, without interest; neither can they bring any charge for labor. From the third order there is no draw-back. To enter it, the candidate has to sign the church covenant, in which he gives up himself, and all he has, to the church, without reserve, and for ever. If one leaves after taking this degree, the ministry may give him something, if they please, or not; he is, however, considered lost beyond recovery, unless by humble confession he returns to them again. There is no way of entering the society, only by confessing your sins to or

before the Elder or Eldress—the males to the former, and the females to the latter; and the one to whom they are confessed, is bound to keep them secret. The confession of sins in this manner, they say, "is the only door of hope!"

The society is under the supervision of the ministry, composed of Elders and Eldresses, to preside in the two departments. The officers are appointed by the ministry, and then receive the approval of the society. The other members have nothing to do with, but little knowledge of, the business of the society. Every one is required, so far as able, to be industrious at some manual labor; and they are taught and believe that their salvation depends upon faithfully keeping the order and following the Lead, (the Elder.) Probably there is no religious sect whose system is more firmly settled, whose order is more rigid, and in which subordination is more strictly required and preserved, than in that of the Shakers. No change of order is allowed, only such as is made by the first society, which is at New Lebanon, N. Y. And for every change, they claim the authority of Divine inspiration!

Though in each society there are officers of the same name, yet all the rest of the societies are subject to that of New Lebanon.

In their appearance and dress they are simple and unassuming, and would be a pattern to many Adventists. With strangers they are reserved, and among themselves their conversation is "yea and nay." They labor to cultivate love, and kind feeling and action towards one another, and the leaders in a great measure command by example: they aim by love to serve one another; and, having a common interest, each is interested for the whole. They are temperate, industrious, economical, regular and cleanly—therefore active and healthy. Their acts of worship consist of a variety of exercises, mostly simple and peculiar to themselves; such as singing, marching dancing, shaking, whirling, sitting, and sometimes rolling on the floor. They talk but little, and occasionally shout and clap their hands vehemently. They have no vocal prayer. At table they all kneel before and after eating, to ask a blessing and return thanks, in silence; and there is no conversation while eating. In their dwellings the males occupy one part of the house, and the females the other—generally four in one room. At half-past four o'clock in the morning, the bell rings, and all rise and kneel facing each other in silent prayer for a few minutes. They breakfast about six o'clock, and then repair to the fields, shops, &c., and labor until half-past eleven—then, at the ring of the bell, they return to the house for dinner; after which they labor till half past five, then the bell calls them in again. After supper, and just before evening meeting, they have about half an hour of silence throughout the family. It is broken by the bell for meeting. While I was with them, they had meeting every evening through the week, and four times on Sunday: and I was informed that the same order, briefly described above, is strictly observed by all the societies in the United States.

They had laboring meetings for singing, marching, dancing, &c.; meetings for singing only; and union meetings; the first two were held in their meeting-house, and the last in private rooms. In their union meetings, usually four males and four females meet, sometimes in the room of the males, and sometimes in that of the females, for the purpose of familiar conversation, singing, &c. On all other occasions, the two sexes are not sociable with each other; but they maintain an apparent moroseness toward each other, which is evidently induced by the rules and customs of the societies.

THEIR DOCTRINES, in the main, I will only just state for the present as clearly as I can. Philip Autes, the first Elder at White Water, said, "We believe the Second Advent took place sixty years ago." Question. "In the person of Ann Lee?" Answer. "That is the idea." They hold that the kingdom so abundantly spoken of by the Prophets, which should be set up in the latter days, is by (God's) Almighty hand, now established on the earth, by the second appearance of the spirit of his blessed Son, through a chosen female, or the Daughter of Zion." Sacred Roll, p. 136, Sec. 16, 17. With her the dispensation begun by Christ ended, and the New Creation, the Millennial Church began. The 2300, 1260, 1290, and 1335 days all ended between 1747 and 1792, at different points in the introduction of their system of religion. They hold that Ann Lee is the Bride, the Lamb's wife—that Christ is the Father and she the Mother of the everlasting Age, the New Creation. Of course they do not believe in the personal distinct existence of Christ as the Son of man. In conversation with Ezra Sherman, who, I believe, is a Trustee among them, I asked him, "you believe that the Father, Son, and Holy Ghost, are only one Spirit?" He answered, "Yea—it was manifested through Adam and Eve, the parents of the old creation; also through Jesus Christ and Ann Lee, the parents of the New Creation." Neither do they believe in the resurrection or change of these mortal bodies." On this subject, Elder Philip said, "we don't know anything about the resurrection of these bodies at all"—"this natural body will never be raised; it moulders away, and that is all of it." It is a resurrection of the spirit from death to life, meaning from death in sin to a life of holiness. They believe that the resurrection has been going on sixty or

seventy years, not of the bodies, but of the spirits, not only of those "who are alive," but of those also who had previously "died in the faith." Their system, as all can see, seems to be a difficult one to harmonize with itself. However, that is not my duty. It needs to be explained how all who have died in faith from Abel down, including Abram and his righteous progeny, have been resurrected from death in sin to a life of holiness within the last seventy years.

They have in the United States seventeen Societies, and about six thousand members. They expect to go on as they have for the last half century, increasing in numbers and adding to their possessions by purchase and the donations of those who join them, till all who live on the earth are embraced in their societies, and then of course they will possess the kingdom under the whole heaven. In these doctrines and expectations they all agree; both those who were once Adventists, and those who were not. Every one can at once see that this system is only another phase of the temporal or spiritual millennium system, which most of us had to relinquish to embrace the advent doctrines. And the two are as opposite to each other as light and darkness. The doctrines we have held and propagated, and the course we have pursued, in the advent cause, have been entirely wrong, and the views we previously held, nearly right after all; or else our brethren who have become Shakers have drawn back. Their present position is wholly incapable of being harmonized with our past course. Both cannot be true. They are either wrong now; or else, we have been deceived more than any other people throughout our advent experience while praying, and fasting, and searching the Scriptures night and day for truth. This our brethren do not and cannot admit; but they believe that our past course leads us to their present position. And so they are industriously taught by our Shaker friends; and they all think they know with great assurance that there is no other alternative; we must all become Shakers, or give up our faith and go back into the world. There is now no advance, till we confess all our sins to the Elder, and thus pass through "the only door of hope" into the kingdom of God, for which all the righteous have looked and prayed; and then we begin to "work out our salvation" in the fields, and shops, and meeting-houses of the Shaker plantations. For they believe that every blessing must be earned by manual labor, and vigorous bodily exercise in their meetings.

The brethren and sisters who have joined them appear to be satisfied—they say, "The coming of the Lord is nothing more to them." They think they have got home to our Father's house—that their mourning turned into joy—that they have obeyed the Lord by forsaking all, and are now rejoicing in possession of the "hundred-fold." They do emphatically say, "I am rich, and increased with goods, and have need of nothing." The rest of the verse is equally true of them. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" A more deplorable condition cannot well be imagined; that for persons to fancy themselves perfectly happy and possessing abundance of every thing desirable, while in a state of perfect destitution and wretchedness. If I have any discernment in such things, and they allowed I had the Spirit of the Lord; there is but very little real piety in the whole company—hardly a breath of it. There is scarcely a feature of the "meekness and gentleness of Christ." With only few exceptions, a thoughtless, airy levity is exhibited by them all. Yet I am confident that most of them have been most devoted Christians. Some of them are still kind, and patient, while the large majority are impatient and bitter in their treatment toward those who do not join them. This state of things, which they would lament as deeply as I, were they conscious of it, has not been brought upon them by any act of deliberate transgression; but it is the consequent of yielding to the temptation to restrain prayer and neglect the Bible. By yielding to the artful insinuation of the adversary, they had taken a long leap into the bewildering fog before they got acquainted with the Shakers.

Being impatient of waiting; having exhausted their property in the cause, declared themselves independent of, and absolved from all human governments; pledged themselves never again to labor for, or with the Gentiles; and having lost sight of the coming and Kingdom of the Lord, they were prepared to accept, without due deliberation and investigation, a seduced home of peace and plenty among the Shakers.

In taking this step they had no idea of yielding their faith and becoming Shakers; they hoped to improve the people among whom their lot seemed to be cast, by modifying their doctrines and practices; but they found them too strong—toe firmly settled in their long established doctrines and usages. They withstood the searching power of '43 and '44, and now they are as immovable as any other sect. They can admit of no change that is not in keeping with their established system.

Their efforts to gather the adventists are indeed consistent with their belief and order. They persevere with great patience, and their treatment towards those whom they hope to gather is mild and liberal; but I have been unable to learn that their kindness toward others exceeds that of the world. "If ye love them which love you, what

thank have ye! for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke 6: 32-34. In their estimation, every body that does not agree with them is either ignorant or dishonest. They repeatedly testified to my honesty; and, as I do not agree with them they will probably call me ignorant. If so, they have a medium through which they can teach me. I am yet learning. The gathering Elder invited me to stay with them, investigate and prove them to my entire satisfaction. That appeared fair. I read their books, conversed with them, labored with them some, and joined them in their worship so far as I felt free to. In their Sabbath meeting, different ones were speaking, relating experience, &c. I asked one of the others if it would be agreeable to their order for me to speak. He answered "yea, certainly," and told the congregation that I wished to speak. So long as I spoke in their favor, all was well; but as soon as I began to tell them why I could not join them, the first Elder told me I had gone far enough. They then occupied considerable time in excusing the matter, and showing the inappropriateness of admitting different sentiments to be advanced in their meetings. As soon as meeting was out, I asked the first Elder in presence of another Elder and a Deacon, if he would then give notice of a meeting for those to attend who wished to examine matters. He said, "Nay." Was I right in concluding that their freedom and toleration were a mere pretence, and not real? The members dare not speak out loud and clear, only in union with the ministry; and the ministry of one society must act in union with that of the next society above; and so up to the first society at New Lebanon, N. Y. And the authority of that society over all the rest is as rigid and absolute, as that of the Propaganda at Rome over the Catholic Church. I have no ill will against the Shakers. They are respectable people. The world's people here think that our brethren have made a very good choice in yielding their former position and joining the Shakers. Their consciences are much quieted by it. As a people they are bound to their party and true to their creed: so that, with all other religious sects, they have kept their ground in their mystical bulwarks, and resisted the increase of knowledge through the time of the end. This is their misfortune. And our brethren have only encouraged them in their fearful course. The great estimate they place upon themselves has helped to deceive them. Of all the "I am's" I have ever known, I must say they take the lead. They say I am the only way of salvation—I am the valley of decision, I am the New Creation, I am Zion, I am the New Jerusalem, I am the Kingdom of God, &c. *Hic sunt nuntiatae... non exaltatae.*"

Since writing the above, I, with another brother and a sister, have visited Union Village. We were treated with respect and attention. This Society contains about four hundred members, who own about 4000 acres of choice land, under very good improvement. They have a large number of buildings for dwellings, barns, and shops—some very excellent. They carry on much profit many of the mechanical branches. Convenience is aimed at, and their neatness is remarkable. This Society sprang from the Kentucky revival of 1801-4, and was commenced soon after. It is the first and wealthiest of the west. Here is the Church of about 160—this is the highest order of membership. They dwell by themselves in a splendid mansion, built in 1844. Here resides the minister, two Elders and two Eldresses, who have charge of all the Western societies. They are only amenable to the ministry at New Lebanon, N. Y., whose authority is absolute and final.

The Shakers excel in many of the gospel virtues—in others they are deficient, and in doctrines radically defective. If *Pollage* were all I sought, I might join them; but such a step for me would be recreant to truth and traitorous to God and his people. If my weary and fearful brethren wish to stop in Zoar or tarry in the plains, I must continue my escape; and I pray God to stir them out again, lest the fate of Lot's wife, or the flames of Sodom overtake them. O my brethren, will you not consider will you not take to your Bibles and your knees again, and with souls all broken in submission, seek Divine counsel! Eternal consequences to you turn upon this decision. I see the snare about you, and the storm gathering over you. I would fly to your rescue, but I cannot reach you. O my God, have mercy.

There is no gathering in the west, that need attract the brethren.

If the Lord will, we may hereafter examine some of the prominent doctrines held by the Shakers. It will be for the benefit of our brethren who have joined or think of joining them."

REMARKS.

Every reader who has a common capacity of understanding, will readily discover that the structure of this article has rendered anything like a regular review unnecessary. Like every other crusade against the people of

God, from the days of Balaam the son of Bosor, down to the time of the "Day-Dawn," the poison of the testimony is accompanied with the most effectual remedy. From beginning to end, is interwoven the spirit of reckless and determined opposition, manifested in the conversation with Charles. See in the onset, "the cloudy and dark day" which surrounds him, while the duty of "the children of the day" is to "walk in the light, as Christ is in the light." Owen (I will call him by his first name, for the sake of brevity and familiarity,) claims to be sent to the scattered flock, and so goes to "the people called Shakers, because many of our brethren and sisters were gathered among them." These were no longer scattered, but gathered together, "laboring to cultivate love," which is "the fulfilling of the law," but which is not of sufficient importance in the vocabulary of graces constituting the gospel which Owen preaches, to prevent his efforts to continue the work of scattering. What a pity he had not seen it to be the work of the good Shepherd to gather, and not scatter his sheep!

He acknowledges that the friends who have gathered among believers, are "fearlessly honest before God—engaged in a work of "contionued mortification of the flesh," "self-denying obedience," &c.; all betokening "honesty of purpose in them."

Well, Owen, this is a fair introduction; but when you tell us, (relative to the advice Elder Joseph gave you, to "say as little against us as you can,") that "no people calling themselves Christians, should have any doctrines or practices which they are unwilling to have held up to the gaze of all eyes," do you mean to say that Elder Joseph conveyed to your mind the idea that he did not wish you to set forth their "doctrines and practices" before the world? This, you will have hard work to make any one believe, when you tell them that all the important information you have given, was mainly derived from their books, which were published for the purpose of setting forth those views before the world. Joseph's advice was given for your own good and the good of others; as you well know that he, or any other true believer, never shrank from any investigation, either before God or man: and had you heeded his advice, you would have saved yourself ~~from~~ ⁱⁿ ~~any~~ ^{any} present contradiction in which you are now involved.

You tell us, relative to this body of people, that "in their appearance and dress, they are modest and unassuming, and would be a pattern to many Adventists. With strangers they are reserved; and among themselves their conversation is 'yes and nay.' THEY LABOR TO CULTIVATE LOVE, AND KIND FEELING AND ACTION TOWARDS ONE ANOTHER; AND THE LEADERS IN A GREAT MEASURE COMMAND BY EXAMPLE; THEY AIM BY LOVE TO SERVE ONE ANOTHER; AND HAVING A COMMON INTEREST, EACH IS INTERESTED FOR THE WHOLE. THEY ARE TEMPERATE, INDUSTRIOUS, ECONOMICAL, REGULAR, AND ~~CL~~ ONLY; THEREFORE ACTIVE AND HEALTHY."

Owen, did you ever see the like among any body of people on earth before? Do even the Adventists, with whom you are connected, do this? Or can you find among them two individuals who are as perfectly agreed in every thing as this whole body appeared to be? If they "would be a pattern to MANY Adventists" in their dress, would they not also be a pattern to them in love, "kind feeling and action towards one another," temperance, industry, economy, united interest, and the gospel graces, which you acknowledge they possess? The one who labors by love to serve his brethren, has found salvation, "for love is the fulfilling of the law." This is what Christ (the Christian's pattern) did; and surely his children will not claim to have gone beyond the pattern. When you found the lovely sight which you have described above, and which you never saw on earth before, how it would have heightened your joy to have unitied in the chorus, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God both day and night." After saying what you had, how could you enter upon the work of accusing brethren,

to whom God himself could not give a better character than you had done, in acknowledging that they labored by love to serve one another? Yet you say, "there is but very little real piety in the whole company—hardly a breath of it. There is scarcely a feature of the meekness and gentleness of Christ. With only a few exceptions, a thoughtless, airy levity is exhibited by them all." An accuser was never more effectually "cast down"—not even Balaam, upon his famed errand to curse Israel.

Were what you here say, true of the Advent believers who have joined the Shakers, where could you place them in the midst of a better influence than you describe as there existing? After having acknowledged to myself and others, that those brethren were more united, and loved each other better than any Adventists you had seen—after failing to give answer to the query as to what you and those with you possessed, that they did not—as an inducement for them to leave off their labors of love and go with you, you now tell us "there is hardly a breath of piety among them." Your "visit" will require another explanation, in order to set forth your standard of piety. This standard will be, most undoubtedly, looked for by those whom your statements may influence, as something new, not being, like the gospel standard, composed of love, according to your own showing.

These brethren and sisters have felt their poverty and wretchedness. They have deeply mourned before God, and ardently sought his direction. Of their own righteousness they have nothing yet to boast. You will not say that they manifested the least unkindness towards you during the memorable "eight days" that you were with them, or strove in any way to influence you to a course of action contrary to your own faith. You could not move them from their course, till you presented something better than they had found. This, they acknowledge, would move them at once. You say, "they had taken a leap into the bewildering fog, before they got acquainted with the Shakers;" and carry the idea that they are still in the midst of it. Your own description of that "bewildering fog," is already recorded—Love, union, &c.

You have said enough of the practices of these strange people, to induce every one whom you can influence, to go and see them.

Some of the misrepresentations you give of their doctrines, I will here notice.

When you say, "they are taught and believe that their salvation depends upon faithfully keeping the order and following the Lead, ('the Elder,') it is no more true that they believe this, than it was true that the children of Israel believed their salvation depended upon following Moses, and the Elders; or that the disciples of Christ believed their salvation depended upon being subject to their Elders. (See 1 Pet. 5: 5; 1 Tim. 5: 2; 1 Tim. 5: 1, 17, 19; Acts 11: 30; 14: 23; 15: 6, 23; 16: 4; 20: 17; Tit. 1: 5; Jam. 5: 14, &c.) The children of God in all ages are those who have practised a cheerful, voluntary obedience to all of God's requirements; and when God qualifies an Elder to lead, and that Elder leads or governs by example, (that example agreeing with the one set by Christ,) the man's salvation is perilled in a willful disobedience. The truth is, Owen,—and you know it,—that they believe their salvation depends upon obeying God, not only in this one thing, but in all things.

It is stated as objectionable, that they "believe the second advent took place seventy years ago." It would be interesting for you to lay before the readers of the "Day-Dawn," or "Day-Star," if you choose, the evidence that the second advent could not take place in any sense till the 2300 days of Dan. 8: 13, 14, had expired. Then the sanctuary was to be cleansed, but the "one like the Son of man" was to come at the end of the 1260 days (Dan. 7: 13, 25); and who is more "like the Son of man" than those whom you have described as serving one another by love, and leading the same life of purity he did?

The doctrine of the Father and Mother of the new creation, is the great stumbling block of the present generation. The stone of stumbling in (not out of) Zion, might as well be Ann Lee, as any thing else. The existence of the children, such as you have described, is evidence to my

mind that she is a good mother, at all events. You have shown that the work of salvation is found upon the earth, and acknowledge the believers' claims, that it began with her.

In the entire work of creation, both animal and vegetable, an existence cannot be produced without the operation of this principle. And if you still believe your Bible, this principle holds good in the work of the New Creation. Christ is the universally acknowledged Father of the Everlasting Age; and what but the existence of children constitutes a father? Christians, who are "born again"—"born of the Spirit," are acknowledged to be the legal descendants of Christ, without the works of natural generation, as all admit. These children are not, surely, "begotten," and "born," as we read of them, without a Mother! O, no! say you. The New "Jerusalem which is above, is free, which is the mother of us all," Gal. 4: 26. Very well; you acknowledge the parentage, then. But, say you, the mother cannot be Ann Lee, for it is "Jerusalem which is above." No matter, here is a mother; and if that mother is a *literal city*, then the Father must be a *literal city* also, or the harmony of the New Creation would be broken.

Believers pay no more homage to the flesh and bones of Ann Lee, than they do to the flesh and bones of Jesus Christ; and they do not worship either—fully agreeing with Christ, when he said, "the flesh profiteth nothing." The anointing which Christ received, is the same that his children receive, and was placed in him for the work of the seed time: The harvest follows, and if you have seen a body such as you have described, ought you not to believe that the anointing for the gathering is manifest, and that the parentage is complete? But on this head I can say hot little to benefit you or others, till you behold "a great wonder in heaven," as others have done.

The statement that "they do not believe in the personal distinct existence of Christ, as the Son of man," is not true.

You say, "Neither do they believe in the resurrection or change of these mortal bodies." They do believe in the change of these bodies from mortal to immortality, precisely as the Scriptures teach. The mortal body is not raised up, but the immortal one is. "Thou sowest not that body that shall be, but bear grain." The body that is sown, is not that body that shall be. "It is sown a natural body, it is raised a spiritual body." The IT that is sown is more than the natural—more than the flesh which profiteth nothing. The resurrection of the spiritual body—a body of real substance, is tenaciously held by believers, so far as I have learned. They believe that the work of the resurrection began better than sixty years ago, it is true; but that the general resurrection did not begin till since 1838, if I have correctly understood them. This resurrection is a resurrection of dead persons—those who have been unconscious till the seventh trumpet sounded.

When you ask for explanations, it is proper that you should qualify, whether you wish for such as are a philosophical demonstration to the natural man. If this is what you want, I cannot give it, "for the natural man discerneth not the things of the Spirit of God, neither can he know them," &c. The resurrection is a thing of the Spirit, as you will not deny.

You say this work is "another phase of the temporal millennium system." What part of that system taught that the works of natural generation were to cease? None. That system presented a heaven of carnal delights. This takes all that a man hath, not excepting his own life. That system was one divesting its subjects of crosses and trials. This is one where the daily cross of Christ is borne, and his life and example of purity imitated. That life was to be one of joy, unmixed with sorrow. This is one where the fire is found in Zion, and the furnace in Jerusalem—a furnace which the flesh, with its affections and lusts, cannot long abide. The present is just as readily harmonized with our past course, as the branch of the tree is harmonized with its root. There is not one thing in our past course, which has brought us any nearer to God, that we have had to abandon. We remember with joy every movement in the past that has urged us on to the point where we have been willing to

forsakes all, and follow Christ—be as he was in this world. It may be a hard thing to believe, but it is a truth that will soon be manifest to all men, that all those advent believers who were separated from the world, by the truths preached in 1843 and 1844, will either find their relation to the United Society of Believers, or they will relax into their old habits and feelings, and follow the course of this present world.

Whatever our hopes and expectations might have been, when we united with believers, relative to the changes to be wrought in that body, one thing is sure, upon which an unanimous testimony can be borne; viz: we have never learned so much about ourselves as since we found believers. A number that went among them with the fixed determination of closely watching them, have become so intensely interested in their own cases, that they have learned to let other folks alone. They have not spent minutes in proselyting where they once spent weeks; and if they have any occasion at all to speak of their brethren without, they tell the truth without varnishing or self contradiction, as every one has to do who pleads for the flesh.

I freely admit, that we dare not act "only in union with the ministry," while the ministry governs by an example, which agrees with that which has been set by Jesus Christ: But it seems that you have dared to oppose such a ministration, and taught others so. Of what greater crime were the Pharisees guilty! The representation of the opinion of the world concerning us, is without foundation.

"They withstood the searching power of '43 and '44, and now they are as immovable as any other sect." What a testimony is this for an opposer! They can not then be shaken, and why? Because they walk in the steps of Jesus, nor will they ever be shaken while they there abide.

Again, "They persevere with great patience, and their treatment toward those they hope to gather, is mild and liberal." How does this agree with the following? "The large majority are bitter and impatient in their treatment toward those who do not join them." Where is the proof, even, of bitterness toward those that render their causes hopeless, by a tirade of slander, contradiction and falsehood? Or do you mean that the adventists among them are the impatient ones? Then they cannot be in a better school, according to your own showing.

Now, Owen, let me candidly ask you if there was one design to tell the truth relative to this people, when you said, "of all the I am's I have ever known, I must say they take the lead!" If truth was your object, you will give the name of the individual who made use of a single one of the expressions you have named. I am, in no part of the system in the order of God among believers, nor did you ever hear it there. Thou art, in the believer's doctrine, "in honor preferring one another."

Dare you sit down and write out the character of the adventists, and claim the tenth part as much for them as you acknowledge true of believers? Do you not know that the grand difficulty in regard to advent believers, finding their relation to the United Society, lies in their love for (not their wives, but) themselves, and their selfish carnal gratifications? Did you not acknowledge that the article in this number, headed "The principal seat of Human Depravity," was truth? Now, then, can you claim to have set forth with any degree of fairness whatever, the principles and practices of believers, when you have concealed, or nearly so, the great leading truth that has brought them out from the world. Why did you not tell your brethren, your honest convictions as you confessed them to me, that they must live as we did, in order to be followers of Christ?

After thrusting at your brethren "with side and shoulder" you then convey the idea that we have gone among the Shakers to secure our portion. Owen, Owen, you have seen enough of our trials to know from your inmost soul, that every one of your brethren among the Shakers, would rather have spent their days with their wives and families, in the *but end of a sycamore log, living upon acorns*, than to have adopted the believer's course of life, if God would have justified them short of that. If you had taken, for one

moment, a view of the work of God as it is, and enquired, what inducement has led this people to sunder the most endearing affections earth has ever known!—What unseen, almighty power has broken the cords of domestic affection that has strengthened with the tide of rolling years?—What power in heaven or earth, can open a fountain of comfort to the soul where the domestic chain is sundered by the keen and resistless edge of truth? The faith of Abraham—the faith of God's elect!—which introduces the home of our Heavenly Parents, is the faith alone that has the courage to slay an Isaac. To form this holy band which you saw laboring to cultivate love, you saw the man that had forsaken his post of honor, another, his cushioned desk, and annual salary—the slaveholder and his slave—the man who had heard the trumpet's voice beneath Indiana's scorching sun, and traversed burning sands and rolling waves, for 19000 miles, to find the body that labored by love to serve one another.—The man who was offered his 10,000 to turn his back upon believers; as well as the host of God's chosen poor, who have silently suffered the most bitter slanders, and malignant falsehoods, which it has been in the power of hell to invent; while not a soul could bring sight against the rectitude of their course.

O what a blasting eternal shame, must rest upon the head of him who would insinuate that his brethren are seeking portage, while he sees them in the midst of Jerusalem's purifying furnace, in a doubtful struggle, perchance trembling lest sight but dross is there.—The man too, who can taunt them with their wretchedness and poverty, while in the midst of their trials, as did the haughty Pharisees our Lord when they demanded that He should come down from the cross, to remove their unbelief. Owen, your brethren feel determined never to forsake the cross of Christ till it procures for them what it did for Him.

"If," say you, "my weary and fearful brethren wish to stop in Zoar, or tarry in the plains, I must continue my escape." Fearful! There is not one of them that would turn on their heel, to save their life, if it could be given to honor God; for the cross of Christ has placed them where they count not their lives dear to them. You must continue your escape! Where from? From a body that labors to serve one another by love, and that is governed by example. Where will you escape to? To the body of darkness and confusion, the further you go from God, far "God is Love."

And now, after the description you have given of this body, which stands out in large letters on this sheet, staring you in your face, you dare, with solemn blasphemous mockery, raise your eyes to heaven and "pray God to stir them out again, lest the fate of Lot's wife, or the flames of Sodom overtake them." O what a God you worship! That would destroy those who possess the graces you have attributed to believers! Did Love reign in Sodom? Did they come out of the works of the flesh just before the awful storm of fire came down upon them? We have in the midst of our trials, almost lived upon our knees; and full well do we understand this affected exhortation. The old man may be embellished with the garments of sincerity, yet his false-heartedness will betray itself. It may be that you see the gathering storm of God's judgments, which are about to sweep over the land: and that storm will fall heavily upon the head of the wicked—every thing that is opposed to the character and cross of Christ. How have you labored to make this matter turn upon a false issue? If you had begun to tell where the brethren among the Shakers, had deserted from the commandments and examples of Christ, which the advent brethren were still observing, how soon would you have run ashore for words, and have been confounded with your own arguments as you now are? Who can read this article of yours without being forcibly reminded of the language of Paul? (2 Cor. 6: 3-10,) "Evil report, and good report; as deceivers, and yet true; as dying, and behold we live; as sorrowful, yet always rejoicing; as having nothing, yet possessing all things." There is not one of these things but what you charge upon us, or acknowledge true of us. When you charge believers with the faith of working out their salvation in the "fields and shops," &c., you know it was not true, for they received and fellowshipped, and supported the suffering poor who

were not able to work at all. Still, they have no idea of an idle, slothful individual obtaining salvation without abandoning such habits.

Try again, Owen, and see if there is not another point from which you can curse Israel; for surely yours is Balaam's luck so far. You may feel a degree of compunction while reflecting upon this published history of your "eight days" visit to the Shakers, but I had rather put forth my hand to play with forked lightning, than to use expressions you have used relative to any people who practice what you say they do. I know such a people must be God's own people. My nature revolts at the cross as much as yours, and if you can find a good reason, such as God will approve, for my leaving them, do send it in haste.

AN EPISTLE, TO THE ADVENT BRETHREN AMONG THE SHAKERS.

Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed, but continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Consider what I say, and the Lord give thee understanding in all things; remember that Jesus Christ, OF THE SEED OF DAVID, was raised from the dead according to my gospel, if we believe not, yet he abideth faithful: he cannot deny himself. Moreover brethren, I declare unto you the gospel which I preached unto you; which also ye have received, and wherein ye stand; and whereby ye are SAVED, if ye hold fast what I preached unto you, unless ye have believed in vain. I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. But now is Christ risen from the dead, and become the first fruits of them that slept. Wherefore, God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus (that holy thing that was born of Mary whilst yet in her virginity,) every knee should bow, of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. And the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. In whom are hid ALL the treasures of WISDOM and KNOWLEDGE. And this I say, lest any man beguile you with enticing words, for in HIM dwelleth ALL the fulness of the Godhead bodily; and ye are complete in him, which is the head of all principality and power. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. For ye

are dead, and your life is hid with Christ in God. When he who is our life shall appear, then shall ye also appear with him in glory. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord; wherefore comfort one another with these words. For, behold the Lord cometh with ten thousands of his saints. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlihood; looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, whereto dwelleth righteousness. Wherefore, cloven, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

Finally my brethren, be strong in the Lord and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places (margin). Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with prayer and supplication in the Spirit, and watching therewithal with all perseverance and supplication for all saints. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen.

By HENRY E. CARVER.

Cincinnati, July 14, 1840.

REMARKS.

This Epistle contains language familiar to Bible readers. The forepart of it was written by Paul, and probably directed to the Galatians through mistake, as Bro. Carver says it is for the Advent brethren among the Shakers. When we reach the 20th line there is a sudden transition to 2d Tim. 3: 14-17, separated only by a comma, where Paul, on the same principle, made another mistake by putting in four verses to Timothy, which belonged to the "Second Advent brethren among the Shakers." Then follows another blunder of Paul, of the same kind, in 2d Tim 3: 7, 8. If another verse had been taken out of this place, which says, "The word of God is not bound," and put in with the rest of Paul's Epistle to the young Shakers, it would have made bad work with Henry's calculations. The whole operation is something like a piece of business that is carried on out west, of cutting up, say ten, ten dollar bank notes, taking a small piece out of each one, with which the eleventh note is made. I believe the process, in law, is called swindling; but when Paul's Epistles are used thus, for the purpose of manufacturing a new one for the Shakers, there is probably no name for the offence; therefore no cause of action, as they have ceased to pass in the world at any price.

Paul's Epistles, however, all go at par with us, and we are glad that he again brings to us peace from God the Father, and from our Lord Jesus Christ. Such comments are received daily.

"I marvel that ye are so soon removed from him that called you into the grace of Christ," &c. This, Paul, in this new epistle to the Shakers, directs to those who begin to obey Christ by forsaking all, abandoning the sexual connexion with their wives; but finding the cross too heavy to live as Christ did, and thus remain in his grace, or favor, they went back into the flesh again. Henry E. Carver was of this class; though he did not join them, and he will not probably ask me how I know. The expression, "So soon removed" is very emphatic, as some of them did not hold on more than two or three weeks.

Those that trouble us, and try to "pervert the Gospel," are those that take a little piece in one place, and a little piece in another, and put them together so as to condemn those, whose lives of purity condemn them, while living in the flesh. Paul's Epistle to the Shakers, pronounces the same curse upon those who license any impurity, that he did upon the same class that tried to trouble the Galatians. He cautions us to continue in the things which we have learned since we have been among the Shakers. This we will try to do, for we know it will do us good. He reminds us of the Holy Scriptures, that we may continue to love and practice the commands therein written, and keep them written on our hearts. So that if Henry, or any one else, should continue to carve them to suit himself, we may not forget to practice upon the original.

He also reminds us that Jesus Christ, of the seed of David, was raised from the dead, that we might remember who the seed is, (Gal. 3: 29,) and not be deceived about the manner of his second appearing, when he should come to be glorified in his saints. 2 Thess. 1: 10. He declares unto us the Gospel by which we are saved, just as long as we hold fast to its practice. This we know to be true, for we have found salvation by it. He sets forth to us the doctrine of the resurrection, the same as he did to the Corinthians, that we may be guarded against the widespread darkness of those who say "there is no resurrection of the dead," because it is not manifest to the natural senses; after he had shown us that it was a work which the natural man could not discern. We appreciate what Paul tells us of the virtue there is in the name of Jesus. At the name (not the "thing that was born of Mary") every knee should bow, of things in heaven and things in earth, &c. When he went away, he told his disciples, "Whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way and the truth and the life." In him "are HID all the treasures of wisdom and knowledge," because it is "the Way, and the Truth, and the Life, (not the flesh and bones) that was to come the second time. He tells us we are complete in Him, which Him, can not be flesh and bones; for if it was we should be as completely swallowed as Jonah was while in the whale's belly. The Him, is "the Head of all principality and power;" and of course there is no more necessity for Him to be constituted of the flesh and bones of one man, than there is for "principalities and powers" to be thus constituted.

The caution against worshipping angels, or mere messengers, is appreciated in a manner in which we could not appreciate it while we lived in the flesh. Now we have learned to know no man after the flesh, but after the spirit. Paul had told us before (Hob. 12: 18-28,) that we were not again coming to such a fiery display as Moses and the Israelites did, but to "Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly and Church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant," &c. All this we know to be true; for we now worship with angels and the spirits of just men made perfect—we feel no disposition to worship them. These things were all foolishness to us, before God gave us the single eye; but now we can testify of the things that we have seen. By "holding the Head" as the pattern of our lives, we find the glorious truth of Paul's statement; that there is a nourishment ministered, by which the body

is knit together as no other body on earth ever was; and it "increaseth with the increase of God."

"When he who is our Life shall appear, then shall ye also appear with him in glory." This, Paul had told us before, and Christ himself had shown us that it was the Life, that was to appear; as well as the Truth and the Way. This glory in which we "appear with Him," Paul told us (2d Cor. 3: 18,) would increase by the Spirit of the Lord, till we were changed into the same image. This change, in all its progress, Paul in his epistle to the Advent brethren among the Shakers, has described the same as he did in his epistle to the Thessalonians.

Peter was also present it seems, when Paul wrote this epistle, and has put in a word to remind us that what he had said before (2d Pet. 3,) was now taking place; and that in passing from the old heavens to the new, a great noise might be expected. If there is nothing in the world but "the lust of the flesh, and the lust of the eye, and the pride of life," when these pass away, what other heavens and earth is there, except the new?

Finally says he, "be strong in the Lord and in the power of his might." We are thankful for this advice, for by it we are assured that "the Advent brethren among the Shakers" have found the right track. He also assures us that by persevering, and taking unto us the whole armor of God, we shall be able to stand against the wiles of the devil. This we are daily proving; for when the devil raises a storm attended with home-made thunder and lightning, and thinks he has shivered the epistles of Paul and Peter all to pieces, those pieces, like the living stones of the Temple, all come together again without the sound of a hammer.

We thank Paul for his "epistle to the Advent brethren among the Shakers." It is the herald of heaven to us; and we thank Henry for bringing it to us. The probable reason of Paul's sending this epistle "by Henry," was, because he saw him too honest to take a slice of it for himself, and therefore knew that we should get it all.

LETTER FROM BRO. PEAVY.

DOACHESTER, MASS., July 10, 1846.

DEAR BRO. JACOBS.—I write you for the purpose of ascertaining as near as practicable, when you will be able to visit Dorchester. The brethren and sisters in this vicinity, would like very much to see you: But as they live somewhat scattered, it will require a few days notice for them to come together. If you will, therefore, on the receipt of this, decide as near as possible upon the time when you will be with us, and inform me by letter, or otherwise as shall be most convenient, we will make an effort to get as many together as practicable. There are some of our numbers who are now making preparation to gather to the body, as soon as it is convenient. I have made a short visit to Canterbury—have read some of the writings of the "United Believers,"—have compared them with the precious Word—have made the question a subject of meditation and prayer, and with the light thus received, it is quite evident to my mind that they are the body to which the eagles were to be gathered. Since coming to understand that Scripture, it has appeared to me that the body of Christ is there represented. Formerly, I looked upon it as the literal body for which we once looked. I then expected a literal gathering of bodies into the atmosphere to meet that literal body. But how was the keen eye of the eagle to be used here in discovering that body, which, according to the old theory, was to be visible to every outward eye? But having come to see that the body of Christ is his church, the literal gathering of bodies by physical power into the atmosphere, falls to the ground. That gathering is to be by faith. This gathering is to a body brought previously into existence; and this body standing more or less clearly in the truth of the second coming—also living in the practice of those burning, searching, separating truths, which are to affect the cleansing of the sanctuary. Many of our brethren are trying to increase the Shakers by their theories, instead of their fruits; but all such measures have the wrong seed; they had better procure the true one,—the one given to John, and then they will be able to obtain a cor-

rect measure of the holy city; all others must of necessity fail.

The experience that you wrote out relative to the gathering in the early part of the spring, fully accords with the experience that I passed through, in company with several others, the latter part of the autumn, and fore part of the winter, while in western New York. I then became very well satisfied that the joint interest practised by the primitive church, was binding upon us; but did not then see all the light upon this point, or just how it was to be carried out. But such is the light now bearing upon this subject, and that strengthened by the change that my views have undergone relative to the body, and the manner of the gathering, I have no longer a reasonable doubt relative to the subject. That joint interest I now see can never be realized or sustained only when the principle of forsaking all has been carried out. Could it have been sustained in any other way Jesus would have given us different teaching relative to this subject. The United Believers act upon this principle, as no other people have since the primitive church of which I have any knowledge. The light seems clear that they are the body prepared previous to the gathering, to receive the scattered escaping remnant. How appropriate! Like Lot, they have forsaken all; sold all that they have, and given alms; and now they can "come and sing in the heights of Zion (the mountains,) and flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all." My soul rejoices that the Lord has led you in the way he has, and enabled you to bring out in so clear a light, the burning truth of God, to keep the fire burning in Zion, and the furnace set up in Jerusalem, and I ardently desire that it may continue till the refining is perfected—till the dross and tin are all purged away. That Scripture, there are first that shall be last, and there are last that shall be first; has been forcibly impressed upon my mind for some time past. I have seen those who were privileged with leading the vanguard of spiritualism, halt, and even back into the flesh, advocating marriage, &c., &c. For instance, brethren Williamson and Morse. And not satisfied with this, they are denouncing us as wolves; for bringing out the searching, burning truth of God on the rock of separation, marriage, &c. Well the truth will stand, and every opposing influence, with every haughty look, must be prostrated in the dust. I was forcibly reminded of the difference between the anointed and the unanointed eye, in the remarks made by yourself and sister Willard, upon a sentence in one of my letters a few weeks since. O how true it is that the "Spirit searcheth all things, yea, the deep things of God: For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God."

I now think to unite with the Believers as soon as the necessary arrangements can be made. My wife is not willing at present to join them; but expresses a willingness to have a home provided amongst them. Their regulations relative to this point, you are well acquainted with, so that I need not state them. Which settlement I shall go to I am not yet decided upon: I have thought of Watervliet, near Albany. I am expecting to make a tour into New York, in the course of a few weeks. I think there are many who will be gathered among the Believers soon; I feel that there is a work to be done in New York. I hope you will be able to visit us before I go west.

Have you observed that the two witnesses were slain in the 7th month of 1844, and there commenced prophesying in sackcloth, which is to continue 1260 literal days—and that during those days there is no rain? But when those days expire, the spirit of life from God enters into them, causing them to stand upon their feet: They then commence prophesying again before many peoples, nations, kings, and tongues? Also, have you observed the harmony of Dan. 12: with this point? In ch. 8: 19, Gabriel says, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end." Now, as there is a last end to the indignation, there must of necessity be a first end. Now, does not the close of 2300 days make the first end of the indignation? See Michs. 7: 8-10. Isa.

15: 24, 25. Ch. 26: 20. The time of trouble seems to commence at the same point, when Michael arose for the deliverance of his people. There the daily was taken away by Christ's fulfilling what was typified by the daily ministrations of the Levitical priesthood. Hech. 7: 20. Ch. 10: 11, 13. Here commenced the 1290 days which mark the continuance of the abomination of desolation—the man of sin in the temple of God. Your views of this man of sin, I like much in the main. That it is now in the temple exalting itself above all that is called God, or that is worshiped, is very obvious to my mind. Surely as it was in the days of Noah, so it is now. Christ is now being revealed, but this God has obtained such an ascendancy in the temple that its claims are paramount to all others. You see that I have only glanced at some things. Well, I leave them for your consideration. I must close.

G. W. PEAVY.

THE INVITATION.

BY J. HOBART.

Come, God's children, come, O come!
Haste, make haste! Come home, come home!
Stay no longer mid the swine—
Famish not with Pharaoh's kine.

Father, Mother, Sids you come,
Leave vain cares, and cease your sighs;
Come to Zion, leap and sing,
Triumph in your God and King.

Come, the fatted calf is slain,
Joy springs up in every heart,
Pilgrims, seek the little flock,
And there find rest on Zion's rock.

Come, the ring of union take,
Every link of error break;
Come, O come where peace is found,
Streams of life and love abound.

Mother here her children cheers,
Swells their hopes and soothes their fears;
Miriam chants, the hosts advance,
Follow in the joyful dance.

Here the aged and the young,
Praise the Lord with feet and tongue;
While the virgins swiftly move,
In angelic cords of love.

Glory, glory to the Lamb!
Glory to the Great I am!
Peace, sweet peace, has come to men
Hallelujah, yea, Amen.

LETTER FROM BRO. HOUGH.

PHILADELPHIA, July 28, 1846.

DEAR BRO. JACOBS:—Our little band has been anxiously looking for you, these two weeks. Bros. Bushnell and Evans from New Lebanon, N.Y., have been with us; they were in hopes of meeting you here. They laid the axe at the root of the tree, and I think some have gladly received their testimony. Their visit has had a happy effect in removing prejudice from the minds of some of the honest-hearted.

I had a great desire to see some of those brethren, having had some little correspondence with Bro. Bushnell. I was not disappointed in them, but found all, and more than I had anticipated; and, I must candidly confess, that they have upturned some theories which I have held, in common with many of my brethren, which I thought never could be "shaken." But I thank the Lord that he has given me a heart to receive the truth, however it may come in conflict with my preconceived opinions. Oh, how stupid I must have been, to suppose that the Apostle Paul would advance the idea that the seed of man was sown in the ground like a vegetable, and yet how many of us have so understood him! Truly, the "dead know not any thing," and it is high time that some of us should "awake," that Christ may give us life. What a field now begins to open to our view! Instead of our work being done, we have just entered upon a dispensation in which the righteousness and truth of God in his people must so shine forth, as to cause "every knee to bow, and every tongue to confess." We, like the primitive disciples, thought

we were never to go in the way of the Gentiles; but that our work was confined to Jerusalem: but it seems to me that when we are endowed with power, or sufficiently prepared for the work, that God will send us forth with the glad tidings, that in "the house of David is opened a fountain for sin and uncleanness".

I learn that Bro. Crosier has commenced to publish the "Day Dawn". I have not had an opportunity of reading it, but understand he gives a long account of a visit to our Shaker brethren: I understand also that sister Clemons intends to commence another paper: I think they look to this fall or next spring for the consummation of all things. When this time passes, I feel in hopes they will come to the light. The Lord bless you, is our prayer. Our little company would be pleased to receive a good long letter from you. Your brother in Christ.

J. T. HOUGH.

THE DAY-STAR.

NEW-YORK, AUGUST 8, 1846.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

V EASTERN TOUR.

We (myself and Electa) started on our eastern tour the 14th of July, by canal from Cincinnati to Toledo. The packet-boat was filled with passengers, some of whom solicited me to lecture on board; but I told them I had nothing that would please them. Still they insisted—and I complied. O what a consternation the doctrine of the cross of Christ made among them! It seemed to have come to their understanding for the first time. After I had done, a number of professed Christians began their interrogatories; and when they had nothing further to answer, one of them said he "had rather die, than have salvation at that price." With that opinion the majority seemed to concur—and they will most likely get their choice.

From Toledo, we went, by steam-boat, to Cleveland, and spent the Sabbath with the Advent friends in that place. There are 14 or 15 of them that live in a joint interest, in a house by themselves; they are neat and orderly in their persons, and labor just enough to support themselves upon common fare. They seem engaged in the work of God as they understand it. They hold the doctrine of the cross, but seldom mention it, (I should think never, unless they are inquired of;) whether because of its slight importance or otherwise, I could not learn. There were one or two of the number whose business it seemed to have been to prejudice the rest, and embitter their minds against believers. I left with them my testimony, feeling no other anxiety than to do what God required of me.

On Sunday evening and Monday, we visited the Society of Believers at North Union, about six miles from Cleveland; and were received with the kindness peculiar to "my Father's house," and brought on our way by them to Cleveland, whence we sailed for Buffalo on the Tuesday following.

We spent a day at Buffalo and the Falls, nothing of interest occurring but what belongs to the old creation.

We reached Rochester on Thursday, and tarried over the following Sabbath. Were kindly entertained at the house of Dr. W. C. Sweet. On Sunday there was an appointment for an Advent meeting at Bro. Sweet's house, that had been given out for some weeks. A number of the brethren came from a distance. I should think the most of them stood upon about the same ground with Bro. Crosier. Dr. Hahn, of Canandaigua, opened the meeting, and said it was free for all, and wished me to feel free. Knowing that their views were different from mine, I did not intrude upon them, only by way of answering questions, and asking a few in turn. After a short meeting in the morning, the most of them began to excuse themselves, and started for home. In the afternoon, according to appointment, I opened the testimony of the Everlasting Gospel, and it was gladly received by a few.

We made no further calls till we reached the United Society of Believers at Watervliet, N.Y., where we tarried two days, and were refreshed in body and spirit. This

was a place of no common interest to me, being the spot where the most searching truths of God, ever brought to the mind of man, took root downward, and bore fruit upward. Here still exists all that simplicity, purity, and holiness, that characterized the witnesses who first proclaimed, "Now is come salvation, and strength," &c. While pride, show, and fashion, have made their inroads upon every reform our country has ever known, and the wounding blight of selfishness has sunk in ruin, far-famed institutions of charity and religion, or rendered them the corrupt schools of ambition and personal aggrandizement; here the religion of Jesus can still be seen a practical thing. I had an opportunity of conversing with Benjamin S. Youngs, one of the three who travelled over 1000 miles on foot, to carry to the West the Gospel of Christ's Second Appearing.

I would gladly narrate many incidents of this interesting spot, that are worthy of record, but have not time nor space. I visited the grave-yard, containing about 140 graves, all neatly taken care of, with a small stone at the head and foot of each grave, all of a size, and containing the initials of the deceased, and the date. For further particulars of deceased persons, a chart of the ground, and a record is kept. The stone at the grave of Ann Lee was the same height and size of the rest, affording poor evidence of a superstitious veneration for her remains, as is generally charged upon believers.

We next visited the Society of Believers at Hancock, Mass., and New Lebanon, N. Y. It is unnecessary to say that we were received with the kindness peculiar to the children of *Good Parents*, who, in the spirit of love, have been trained to a united, loving obedience. On Sunday, August 2d, I was called upon to address a large congregation of spectators, at the Believers' Meeting House at New Lebanon, who listened with more of that solemn attention peculiar to the preaching of the Advent doctrine, than I have seen before for the last year. At the close of the meeting, a number came around to enquire more particularly about the faith. Some of our old friends and acquaintances in the congregation seemed deeply affected at the simple narrative, and the searching testimony. Again the evidence was renewed to me, that the preaching of this testimony would yet produce a much greater consternation in the land, than the preaching of the Advent in 1843 had ever done.

On Monday evening, I started for New York, in company with Bro. Robert White, at whose house I secluded myself, for the purpose of getting out the present number of the paper.

Bro. Harvey L. Eades writes from Union Village, O., July 24, that "Bro. Clapp and family were with us the night after you left, and Bro. Strong passed here to-day, on his way to White Water; both of whom seem to have pretty strong faith in the testimony of believers, and intention of obeying the same."

Of Bro. Crozier's "Visit to the Shakers," he remarks, "Was there any excellency of gospel virtues in Sodom, or on the plains of Gomorrah? Was the law of love there fulfilled?" "Hear him! I see the snare about you—the storm gathering over you;—I would fly to your rescue—I cannot reach you!" [O how often would I ("I Am") have gathered you as a hen gathereth her chickens under her wings!] "If my weary and fearful brethren will stop in Zoar, or tarry in the plains, [the places where we confesses is exhibited the only test by which the disciples of Christ were to be known] I must continue my escape." (He will run far to find the end of the world, if he continues that course.)

He writes again, under date of July 30: "Your favor of the 22d inst. came to hand yesterday, and you may be sure we were thankful for it. Feeling a deep interest and anxiety for your prosperity and well-being, we were happy to learn that you had met with no disaster, but continued under the special notice of Him who is able to bestow all good. I have read your letter to the brethren and sisters, and they desire I should send you, in this letter, the renewal of their kind love and blessing, which I wish you to receive for yourself and Sister Electa. Bro. Strong brings a good report from White Water, and

expects to return, the Lord willing, when he can settle his affairs in the world."

"I received also a letter from Bro. Hamilton, at Rising Sun, Ind., who, on his part, is heartily sick of the world; but his companion not having a faith congenial with his own, renders it a difficult matter to come out of Babylon." "We feel it our duty and privilege to pray to God to deliver every honest soul, which I believe he will do if they faint not."

I purpose to attend the Second Advent Camp-meeting at Enfield, Ct., from the 10th to the 17th instant. From thence I propose to return to New York, to fill any opening that the Lord may make, and then spend perhaps a week with the brethren in Philadelphia; then return East to Massachusetts, New Hampshire, &c.

The present number of the paper was issued in the city of New York. A single number will probably be issued after the close of the camp-meeting at Enfield.

It was not found convenient to have it published regularly, in Ohio, during my absence. The time of the issues must of necessity be uncertain during my absence; but after my return, the readers may expect to be informed more particularly relative to it.

I shall not, probably, return to the West till the early part of October next. Any communications concerning my labors, or brief communications for the paper, in the interim, may be sent to the care of Robert White, Jr., 39 Vandewater Street, New York city. If any of my old friends and acquaintances wish to hear from me (publicly,) enough to provide a place and give notice, they can give information as above, and I will attend to them (the Lord willing), on my return from Connecticut, about the 20th instant.

Relative to Bro. Peavey's request to visit Dorchester, I will endeavor to make arrangements concerning it, while at the camp-meeting at Enfield, Ct.

It is a matter of gratitude to God, to see the decided stand taken by Bro. G. W. Peavey, J. T. Hough, and the Philadelphia brethren, as set forth in their letters in this number. We do most ardently hope, and devoutly pray that the time may speedily come, (if it has not come already,) when that class of truths which restores fallen man back the nearest to his God now, and produces the most Scriptural, and best practical results in the present tense, will be seized upon as a healing balm. To be everlastingly talking about something in the future—descenting upon the joys of heaven—the coming of Christ—the kingdom of God—the resurrection of the dead, &c., while sunk in sin and shame—rolling in the filth of the flesh—engaged in deeds of darkness that you dare not bring to the light lest they be reproved—rejecting the cross of Christ, and the blood (or Life) of the Lamb, is one of Satan's fruitful schemes to decoy souls, and wreck them upon the dark coasts of despair. Brethren, let the enquiry be, Where am I, and what duty does God require at my hands? NOW! Is there a single searching truth now shedding its beams on earth, by which I may now know that my ways please God? Is there nothing too hard for you, in order that you may follow Christ in the regeneration?

When you have found salvation by bearing the cross of Christ—following his steps—maintaining a continued state of justification before God both night and day;—then others can talk very feelingly to you about your delusion and error, and pray God to bring you out of it before something comes—it will all be like the dog barking at the moon.

THE FOUNTAIN OF TRUTH.

It is a matter of no small importance to the one who is searching for truth, to examine and decide whether we are to receive nothing as from God only what comes through the Bible. The following looks fair. Where is its fault?

The first point of faith in relation to the testimony, is to believe, that he who bears it is a true messenger and witness of Christ, in whom the Spirit of Truth continually

abides, and that whatever instruction, reproof, or counsel is ministered by such, it comes from Christ, who speaketh in him. Therefore, all who are taught in this manner are strictly and properly taught of God; and in obeying what they are taught, they yield obedience to Christ.

Upon this ground, the believer has to make a final settlement with an old systematic idea, that the Spirit of God speaketh invariably in the Scriptures. Upon an impartial examination, he finds that all the contradictory spirits among the professors of Christianity speak in the Scriptures; so that the Scriptures are as liable to be spoken by an evil spirit, as the good. It then remains to follow that spirit which goes contrary to sin, and manifests its purity by its fruit, according to the Scriptures, and the inward test of conscience. This is the spirit of Christ, and it sets them immediately to work, to do the righteous will of God. And first of all, to confess before God what they have done contrary to his will and the light of their own conscience. In this work, the honest believer might as well try to cover or conceal the most chafing mire in his eye, as try to hinder or conceal any thing which he has committed, contrary to the pure doctrine of the Scriptures, and the holy example of Jesus Christ, of which he stands convicted by the witness of the Spirit, in his own conscience."

THE KINGDOM.

AT J. HOAART.

Behold the kingdom of the Lord,
Composed of saints ruled by his word:
A body with a social head,
Ordained and by the Saviour led.

O'er each exerts an equal care,
And metes to all a common fare;
Desires to every good increase,
And keep the body all in peace.

At early dawn, with bended knee,
Each saint in deep humility,
Imploring, sinks upon the floor,
And, meek as angels, God adores.

Then all recede, while sisters come,
And neadly dress the tasty room;
While others spread the gen'rous board
With varied fruits each rood afford.

Cemented in one loving band,
Some grace the shop, some till the land;
Each fills his sphere and acts his part,
With ready hand, and cheerful heart.

No vile, discordant passions rise;
No lips profane; no wanton eyes;
No phrase obscene the lips defile,
Or frown's return, for friendship's smile.

Here saints with God, like Enoch, walk,
Enjoy his love, and with him talk;
Their creed is written in their life—
No more of lust, no more of strife.

A holy, happy, chosen race,
To whom the Saviour shews his face;
Owns them the purchase of his blood,
And seals and crowns them heirs of God.

Here virgins old and young advance,
And join in sweetest song and dance;
While oft angelic bands rejoice,
Indite the verse, and tune the voice.

In heavenly love, and flaming zeal,
They form the prophet's two-fold wheel;
In fiery chariot mount the sky,
And bring God's message from on high.

Come, then, to Zion, all ye saints,
And leave your tears and sad complaints;
Break every tie for Jezebels' love,
And win the pearl of pearls above.

LETTERS AND RECEIPTS.

Up to August 7th.

Mary G. Ray; Lucius Southwick, 1 00; Joseph Faselt, 1 00; Henry Ricouff; Charles Burleigh; Eliza Allen; David Parker, 2 00 each for Jason Kidder and Caleb M. Dyer; and 1 00 for John Lyon; W. T. Huntington for Charles Merriman, 3 00; Fannie D. Smith, 1 00; Lemuel Ingalls, 50; Mason W. Sherman, 50; H. L. Eades, (two) Williams Thayer, 50; Augustus Chamberlain, 50; John Fairfield, 50; James Davis, 50; Robert White, Jr.

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

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Fifty cents per Vol. of thirteen numbers, (in advance,) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS,—Editor and Publisher.

SPIRITUAL WARNING.

The following was given at Hancock, Mass., and sung at the Camp-meeting, at Enfield, Conn., Aug. 11, 1846.

Hark! and hear my trumpet sounding,
Sounding through your tents aloud:
Hear my voice of solemn warning,
Hear it echo through the crowd.
Turn your hearts where God is calling,
Seek his holy love and fear;
While his solemn truths are rolling,
Know ye 'tis his voice you hear.
Listen all who dare to venture,
Here amid the burning flame;
Yea, in truth, this blessed fire
Will consume all sin and shame.
Here's the purifying furnace,
Which will cleanse your souls from sin;
You'll escape God's awful judgments,
If you boldly enter in.

For the Day Star.

LETTERS FROM BRO. G. W. PEAVEY.

"THEY MARRIED WIVES, THEY WERE GIVEN IN MARRIAGE, UNTIL THE DAY THAT NOE ENTERED INTO THE ARK, AND THE FLOOD CAME, AND DESTROYED THEM ALL. . . . EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED."—Luke xvii. 27, 30.

That the continuing to marry, and give in marriage, in that day when the Son of Man is revealed, is not in accordance with the design of the Great Jehovah, seems to be clearly set forth in the passage here cited. That this is the case, is seen in the fact that those who presume to perpetuate it, are exposed thereby to destruction, as in the days of Noe. And surely there could be no consistency in threatening us with destruction for doing that which was enjoined upon us, or that we were even permitted to do. The fact, therefore, that those who marry, but are given in marriage, in the day when the Son of Man is revealed, are thus threatened with destruction, affords clear evidence that the marriage relation was not to be sustained among his people, after the day of his manifestation had commenced.

Well, that the day of Christ's manifestation to, and in his people, has commenced, many can testify to from their own experience; and this experimental manifestation is of more value to us than all the manifestations to the outward vision that could ever be made. Therefore, while others may gaze into the literal heavens for their Redeemer, I will look into his temple,

(2 Cor. 6: 16; Hab. 2: 20,) for mine; yea, I will penetrate to the inner court—the holy of holies, (the heart,) and there place him on the throne of my affections, that he may subdue and keep every power of my being entirely under the control of himself. As I have adverted to the appearing of our glorious King, I will say a few words more, relative to the manner of that appearing. In 2 Tim. 4: 1, the appearing of Christ and his kingdom are connected; so that when the one takes place, the other must—when the one commences, the other must. Now we will look at another evidence, showing the manner in which that kingdom is to be manifested:—"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said. The kingdom of God cometh not with observation:" (margin, *cometh not with outward show.*) Well, as the kingdom is not to come with outward show, it seems obvious that the King cannot appear with any of that outward observation with which the multitude are now looking for him to appear. These high-wrought expectations, like those of their predecessors at the first advent, are doomed to a mortifying, if not a fatal dis-

appointment. The expression, "*cometh not with outward show,*" falls as powerless on the ear of the modern Pharisee, as did the declarations of 'him that spake as never man spake,' upon the ears of the Pharisees of other days. But, to return: Further evidence, showing that the marriage relation is not to be perpetuated in this day, is the fact, that it does not belong to "the second man, the Lord from heaven," who is to administer the government in this day of his, and whose image we are to wear. Christ never entered this relation: hence those

who enter it, must do so without an example from him. Neither have they any direct precept from him relative to entering that relation. On the contrary, the most explicit teaching that fell from his lips upon this subject, clearly shows that this relation belongs to "the first man, who was of the earth, earthly;" whilst it was necessary to follow him in the regeneration, by abandoning all the works of the flesh, and becoming eunuchs for the kingdom of heaven, and thus be prepared to sit with him on thrones. See Matt. 19. "All cannot receive this saying, save they to whom it is given." "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. *He that is able to receive it, let him receive it.*"

Again: The kingdom of God is to be established by works of regeneration, and not by works of generation. Hence, as fast as we become subjects of this kingdom, the work of natural generation is necessarily laid aside; for such an one has followed or is following Christ in the regeneration, and in proportion as he advances in that work, he loses those desires which before led him to gratify the fleshly propensities of a fallen nature: and not only this, but also those propensities which were planted in the first man before his fall: viz, for the propagation of his species. The lower orders of the animal creation are governed by laws, and have their regular times and seasons of cohabiting for the purpose of propagating their species. Well, can we suppose that man, (who was made

superior to all the rest of the animal creation, and had dominion given him over that creation,) was not also, previous to the fall, governed by such laws as regulated the times and seasons of his cohabiting, even in a more perfect manner, if possible, than that regulation which was established for the lower orders? Surely it must be so. Evidently, God designed that man—the highest order of his creation, whom he had endowed with superior faculties and powers—should be regulated by a law in the work of cohabiting and propagating his species, equally as perfect, to say the least, as that which regulated brutes. But it may be asked, what has become of those laws? Answer: Man eschewed and trampled them under foot in his fall. Instead of obeying those laws, and cohabiting simply for the purpose of propagating his offspring, according to the command, he yielded to the insinuations of the serpent, and commenced intercourse in lust; and that to, not for the purpose of multiplying his offspring merely, but to gratify the beastly propensities of his animal nature, without any regard to those proper times and seasons which had been given him to observe.

Here we find the cause of the fall—that act which removed Jehovah from his rightful seat in the heart of man, and enthroned the man of sin in the temple of God. Now the old man of sin commences his reign of devastation, which has been kept up, with scarcely an interruption, for six thousand years. But, all hail! the time has now arrived for that man of sin to be revealed, or exposed and brought to light, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Now it becomes obvious, that man in his primeval state of innocence—whilst governed by the law of nature which was given to regulate his animal propensities—cohabited simply for the purpose of propagating his offspring. This was the state of the natural man—the first Adam—who was made of the earth, earthly, previous to his rebellion; and this is doubtless the state the apostle refers to when he says, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." But how has man defiled that honorable marriage bed, by yielding to the beastly passion of lust, and thus sunk himself far below the brute creation, who still observe their regular times and seasons of cohabiting.

Now it becomes plain, that all sexual intercourse for any other purpose save that of multiplying the species, at stated times according to that law which was given to regulate such intercourse, is a desecration of the marriage bed. So that it does not become necessary for a man or a woman to leave their lawful companions, and hold intercourse with others, in order to defile that bed. All lustful intercourse not having the object of propagation purely in view, inevitably results in debasement; and is a departure from the pure, primeval state in which Adam was placed. With this view of the subject, it seems as though it were possible for a man to commit fornication, even with his own wife. Indeed, this seems to be implied in the saying of Jesus: "That whosoever looketh on a wo-

man, to lust after her, hath committed adultery with her already in his heart." The lustful heart and eye is what he here condemns; let it be placed on whom it may, be it the wife or any other woman. The wife is not excepted from this desire of lust. The man may exercise and gratify his lust with a wife, as well as with another woman; and as it was lust that Jesus was denouncing, could he except it, when exercised even toward the wife? Nay, verily—this he could not do.

It is true, that under the law there seems to have been a greater liberty permitted, than that allowed in the passage just cited. But even under that, uncleanness attaches to the intercourse of the sexes; and certain regulations were binding upon them, relative to separation and purification at such times; but more especially upon the woman, when she had borne children. See Lev. 15: 18. Also, observe that at the time the children of Israel were about to witness the descent of the Great God on Mount Sinai, at the time the law was delivered them, they were required not to come near their wives for three days previous to that manifestation. See Ex. 19. This most clearly proves, that there is an impurity about sexual intercourse, which is entirely incompatible with the presence of the Great I AM. Such intercourse belongs to the earthly, "carnal mind, which is not subject to the law of God, neither indeed can be." It belongs to "the first man, who is of the earth, earthly;" but does not belong to "the second Man, the Lord from heaven." *Is this the very root of the old man, who must be crucified, and exterminated for ever. We have borne the image of the earthly, but we are now to bear the image of the heavenly—the Lord Jesus Christ.*

It seems evident, from these considerations, that in this day of the coming of the Son of Man—the time of restitution spoken of by the prophets—that man is to be restored not merely to the state that Adam was in previous to his fall; but to that of the second Adam, the Lord from heaven. Previous to the fall, the first Adam had his wife, and they twain were one flesh, living in obedience to those laws already noticed. The second Adam was "made of a woman, made under the law,"—came "in the likeness of sinful flesh, and for sin, condemned sin in the flesh." And "in that he died, he died unto sin once; but in that he liveth, he liveth unto God." "Was tempted in all points like as we are, yet without sin;" thus passing through the work of regeneration, being the *first* to rise from the dead, and establish the way of eternal life. Although he was made in the likeness of sinful flesh, the propensities of that sinful flesh never found any license for their gratification in him; not even that of taking a wife, and living as the first Adam was required to live previous to his fall. "*In ALL points tempted like as we are, yet without sin;*" because sin must be ~~overcome~~ in the flesh, and a way of regeneration from all the works of the flesh be prepared. This he did, perfectly, and effectually.

Now permit me to ask you, who is our pattern? Answer: the second man, the Lord from heaven. But can we follow him without the denial of *all worldly lusts?* Must we not take up our cross, and follow him daily? Must we not follow the Lamb whithersoever he goeth, in order to stand with him, and that *virgin bond*, on Mount Zion? Surely it is so. There is no dodging this cross. "*I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER BUT BY ME,*" are declarations that will stand when all terrestrial objects have passed away. But why all this? Said

Jesus, "My kingdom is not of this world." I am the foundation, and there is none other; neither can man ever lay any other. That foundation I have laid in the work of regeneration. I have died unto sin once; I have condemned every sinful fleshly propensity, *in the flesh*; I have been tempted in all points like as ye are, yet without sin; I was put to death in the flesh, but quickened by the Spirit; and thus I have prepared the way into my kingdom, which is not of this world, and there is no other. He that climbs up any other way, the same is a thief, and a robber. The works of natural generation are of the world—belong to the first man, and therefore can find no place in that kingdom or its subjects. Every thing that enters that, must come up to the pattern—must obtain the image of the heavenly, by walking in the only way ever prepared to enter that glorious kingdom.

I have referred to the man of sin, who sits in the temple of God. Well, who, and what is he? This question may be solved by looking at his character. See 2 Thess. 2: 4. "*WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; SO THAT HE AS GOD, SITTETH IN THE TEMPLE OF GOD, SHEWING HIMSELF THAT HE IS GOD.*" Let it be observed, that his existence does not commence at the point where he begins to be revealed or manifested. The mystery of iniquity already worked in the apostle's day, but his revelation was reserved until a future period, viz. the time of Christ's coming, when he should be destroyed.

It is the general opinion, that the Popes of Rome, or the papal system, is the man of sin. This is the view I once cherished: but I am now satisfied, that that view is an erroneous one. That that system is one of the ways in which the man of sin has operated, I have no doubt: but that it is THE MAN OF SIN, requires clearer evidence to prove, than any that I have yet seen. The man of sin, what is it, but "the old man which is corrupt?" What is it, but "the body of the sins of the flesh?" What is it, but "the lust of the flesh, the lust of the eye, and the pride of life?" The Popes of Rome, and the papal system, *as such*, might be for ever annihilated, and the man of sin, which originated them, would still exist, and might originate a thousand other popes and systems equally as corrupt, odious, and destructive, as that. Then let us go into the temple of God, where the apostle declares he is seated, and not stop out there in the outer court, which is given to the Gentiles, and ~~the~~ the lion in his den. Let us not stop, like children, to brush off a few leaves, or simply cut away a few twigs, and branches: but lay the broad-axe of truth at the roots of this *opus*, and never cease the work enjoined upon us as co-workers together with ~~the~~ glorious Being, till it shall be destroyed, root and branch.

But where does this man of sin, this god that exalts himself above all that is called God, or that is worshipped, find his seat? Whore is his throne? Answer: in the temple of God. Well, where, and what is the temple of God? Answer: the saints; see 2 Cor. 6: 16; Eph. 2: 19—22, &c. The saints of God, then, are his temple; and not an idolatrous, hypocritical clique of blood-thirsty nations, whose hands are red with each other's blood; who have banded themselves together under a so-called religious creed, and assumed the name of the Mother Church. Such indeed may be the seat occupied by the Popes, but is not the seat assigned the man of sin by the apostle. Admitting the most that can be claimed by any advent believer—the seat of the Popes is in the outer court; which is distinct from the temple; or at least, distinct

from the holy, sacred portion of it. The location does not answer the description. Again: he is exalted "above all that is called god, or that is worshipped." Is this now true, or was it ever true of the papal power? Nay, verily. There was a god that they themselves worshipped; hence, there was a god exalted higher than themselves—and that, a god which they themselves helped to exalt,—a god at whose feet they doffed their triple crowns, and yielded the most implicit obedience. Do you ask the name of that god which made such humble servants of such proud monarchs as "his holiness"—the Pope? Let me ask you, what god it is at whose shrine the libertine, the debauchee, pays such constant and unwearied devotion? Nay, more: let me ask you, what god it is, at whose alter all the nations and tribes of earth—not even excepting the church of Rome, the Protestant Church, aye, and advent believers too, pay their untiring devotions? Answer: *the practical fruits produced by all of these, declare, in peals of thunder, that THE LUST OF THE FLESH, IS THE MAN OF SIN, THAT IS EXALTED ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED.*

How many, I ask, among those who have been engaged in the advent movement, have abandoned their faith, to that extent at least, which has enabled them to rank among those that marry, and are given in marriage? In this day of the revelation of Christ, who is to destroy this man of sin, by his righteousness? And how many of that number have entered that relation purely for the purpose of propagating their offspring according to the regulations given to Adam? And how many are pleading for the existence of the man of sin, concealed by a perpetuity of the marriage relation, which is now used more as a licence for lustful gratification, than for all other purposes combined? The time has now arrived, or at most is soon to dawn upon us, when every plea of this kind will be swept away. The fiat has gone forth from the Eternal. The Son of Man has commenced revealing himself in his brightness, the man of sin is already being exposed, and must be consumed by the Spirit of his mouth, the Refiner has already taken his seat in the temple—has kindled the fire in Zion, to heat up the furnace in Jerusalem: and soon this man of sin will find that fire and furnace so hot, that he will be forced to yield the ghost, and leave that temple forever. (beard)

Yours, hoping that this may serve to increase the heat of both the fire and the furnace: Amen.

G. W. PEAVY.

Worcester, Mass., Aug. 5th, 1846.

Canterbury, N. H., Aug. 16th, 1846.

DEAR BAO. JACOBS—I conclude, by a remark of yours in the "Day Star" of Aug. 8th, which was published in New York, that you are expecting to meet some one from Boston or Dorchester, at the camp-meeting in Enfield, Ct., and there make arrangements relative to visiting Dorchester, in compliance with a request that I sent you some time since. In this expectation you will doubtless be disappointed. It is quite likely that you will find no one at the meeting from either of those places with whom you can make any such arrangement. Such were my own arrangements, and sense of duty, that I could not well attend. The day that was noticed for the commencement of the meeting, I left Dorchester, with my family, and came to the settlement of United Believers in this place, where we purpose to remain, unless we change to the one in Watervliet, N. Y... Well,

in Boston and Dorchester I know of only three or four who feel much interest in seeing a Shaker, or who would be benefitted by a visit from you : "ONE OF A CITY, AND TWO OF A FAMILY."

In Malden, there are four who would be glad to see you. They are some five miles north of Boston. I hope you will call on our dear Sister H—, when you reach Boston. It is the only place in that city amongst the Advent people, of which I have any knowledge, where a Believer would be favorably received. There has been a good little band in Dorchester, who have been firmly established in the spiritual views; but recently, they, or a part of them, at least, are beginning to manifest some of the same spirit toward myself and others, that has formerly been exhibited by the literalists relative to spiritualism, &c. &c. Well, I now see that this is all a matter of course: because, he that liveth in the flesh, cannot please God.

For some months past, many of us have understood that we were in the antitype of Israel's wandering in the wilderness. Well, the apostle assures us, that those things which happened unto them, were types, and were written for our admonition, "upon whom the ends of the world are come." Among other things, I recollect that twelve spies were sent to spy out the land; and after spending forty days in their investigations, only two delivered a good report—the large majority of those spies bringing up an evil report of the same land, the same fruits, &c. &c. Now, have we any thing that looks like the antitype of this work? Let it be borne in mind, that these varied reports produce not only a great tumult, but also a great murmuring and complaining in the camp of Israel. Well, one thing is certain: we do have conflicting reports from those who have been to examine for themselves. All view the same people, witness the same operations, partake of the same fruit, as far as they are disposed to do: but their reports are as varied and diverse, as were those who searched the land of Canaan. Who, then, are the antitype of those unfaithful reporters?

But, says one, is this the inheritance that we have been so long in search of? Is the second coming of Christ to end merely in Shakerism? It will doubtless be admitted by all, that one important object for which we have been looking, is to be made like Christ. "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." True, we did not apprehend the way in which this work was to be accomplished: hence the following verse was not understood, and carried into practice, as some of us now know it must be: "And every man that hath this hope in him, purifieth himself, even as he is pure." Well, when we become pure as he is, then we shall be like him, and can see him as he is. Our former difficulty relative to this matter was, that instead of attaining that likeness by purifying ourselves in obeying the truth, till we became pure as he is, and were thus made like him, we were expecting that it would be effected by a direct act of physical, omnipotent power, at the time of his visible manifestation in the literal clouds, for which we once so ardently looked, and for which many are now vainly looking. Should this ever meet the eye of one who is still looking for the personal appearing, as I once looked, permit me to say to you, that just as often, and just as certain as the time ever arrives to which you are looking for that manifestation, SO CERTAIN YOU WILL BE DISAPPOINTED. Also let me say, that if you wish to see the Lord in his true character, you must look into his tem-

ple—the saints—the bright clouds—and not the literal clouds of vapor. Yea, let me advise you to penetrate the holy of holies, which is the heart, and there commune with that Eternal Spirit from off the mercy seat. But remember, that heart must be purified, as he is pure, before it is a suitable place for the holy God to dwell. Yea, this work must be performed by you, and in you, before you can ever see him as he is. Neglect this work, and you may gaze for that appearing till your eyes consume away in their holes, and your flesh upon your bones, and you will never witness it.

Well, when we are made pure as he is—are made like him—then we shall see him as he is. I ask, then, if that for which we so ardently looked, has not been attained? Yea, verily. We were looking for Christ—and now having become like him, we have found the glorious object that we were in search of: Christ, our life, has appeared, and now we may appear with him in glory.

This only can be accomplished by following Christ in the regeneration. "He was made in the likeness of sinful flesh, and for sin condemned sin in the flesh. As the Captain of our salvation, "he was made perfect through sufferings;"—"was tempted in all points like as we are, yet without sin." In accomplishing his regeneration, he overcame all the temptations of lust, pride, ambition, and vain glory, by which man was ever assailed. Full well, therefore, does he know how to afford us the assistance necessary to achieve the same glorious victory, not even excepting death. Christ is our Pattern—our glorious Head—the Lamb that we are to follow whithersoever he goeth. He led a pure virgin life. The works of the flesh he had no participation in whatever, but utterly renounced and condemned them all. Here, then, is the Path for us to tread—the Pattern for us to imitate—the Lamb for us to follow; and by following him, we too shall become virgins, "free from all fleshly lusts, which war against the soul."

I now understand as I never did before, why there are so few out of the multitude who were interested in the advent movement—that have not held fast that which was delivered unto them: viz. they either did not renounce the flesh, or if they did renounce it, soon returned to living in it again: and the apostle declares, that "they that are in the flesh, cannot please God."—Rom. 8:8. We have no more to do with the gratifications of the flesh than our glorious Head has. It is obvious to my mind, that those who refuse to abandon the flesh in every form, notwithstanding the great displays of the power of God that they may have been favored with, will eventually be found on the left hand. Those Adventists who may pursue that course, will soon find themselves in as fallen and degenerate a state, as the Babylonish churches that they have left. Christ will be obeyed. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." He is to know no man after the flesh; yea, his own carnal, fleshly life, is to be hated, and laid down. The old man, which is corrupt, must die for ever. He must be crucified with Christ. Well, when this is accomplished, he can then be raised by the faith of the operation of God, which raised Christ from the dead. Now he has "Christ formed in him, the hope of glory." Now, Christ, who is "the resurrection and the life," appears to him and in him, and he now begins to appear with him in glory. Now, he can walk in new-

ness of life. Now, he is risen with Christ; but not like the Colossians, to have his life hid with Christ in God, because having reached the time of the second appearing, they are now to appear with him in glory, without sleeping. They can be changed in a moment, in the twinkling of an eye, here under the sounding of the last trump. Thus we come in possession of the resurrection and the life, when the old man dies. It is not therefore necessary for the breath to leave the body, and have it return to the dust, before the resurrection can take place. Indeed, the resurrection of the body seems not to be brought into the account. The work of the resurrection is to raise us out of the old man, which is corrupt, that we may put on the new man, which is created after God, in righteousness and true holiness. Amen.

G. W. PEAVEY.

THE DAY-STAR.

NEW-YORK, AUGUST 25, 1846.

CAMP-MEETING AT ENFIELD.

After issuing the last number of the Day Star, I left for New Lebanon, N. Y., where I spent the Sabbath, (9th inst.) and addressed a large and very attentive audience of spectators at the Believers' Meeting house. I felt that God sealed the testimony to some hearts, while comparing the safe, with the unsafe side of the question.

On Monday morning, we started for the Camp-meeting, passing through Hancock, where we took the Rail-road, and were joined by brethren William Williams and Barnabas Sprague. We reached Springfield, Mass., a little after noon, where we found one of the Enfield brethren who had come to meet us, and brought us to Enfield, a distance of eight miles. We were received by the brethren and sisters here, with warm hearts and open arms. There had been no meeting on the ground on Monday—the day being principally taken up in making preparations, pitching tents, &c. The camp was located on a beautiful elevation in a wild grove, about half a mile in a southerly direction from the residence of the South family.

I attended the meeting on Tuesday morning, and from that time till it closed. I was received with all kindness by my old acquaintances in the advent ranks, with one or two exceptions. The lecturers with whom I had been acquainted, were brethren Timothy Cole, S. Chandler, J. H. Kent, Samuel Curry, Barnet Mathias, and S. G. Mthewson; besides these there were brethren Clayton, Turner, Bonville, Campbell, and Higgins, and some others with whom I never had any previous personal acquaintance.

Bro. Cole opened the meeting in the morning, by laying out the work, &c. He urged the importance of having but one object in all the labors of the meeting, which was the personal, literal coming of Christ, still future, literally to raise the literal dead, &c. And further, to show from the Scriptures the necessary preparation for that event. Of all those who hold different views, he said, "We esteem you as brethren; but we must do the preaching." "In the Bible class," he said there would be opportunity for asking questions, &c., by those of different views.

Bro. Turner preached. He said he had been one of those who in all honesty believed that the Bridegroom had come, but he did not now believe it, because it was not true in fact, and because it led him to step aside from his brethren in a kind of exclusiveness. If it were true in fact, that a belief in the Bridegroom having come, produced bad results, or caused Bro. T to love his brethren less, he was justified in giving it up; but he should first know that that was the thing in fault. I had also believed that the Bridegroom had come, and I believe it still; and I love my brethren a great deal more than I did before. Bro. T's argument on that point is very plain, and when he gives as much proof that Christ had not come, as he ever

did that he had come, he will then be even with the world, so far as argument is concerned.

This text was in Tit. 2: 13, 14. He said he should begin his discourse upon the "blessed hope," and it was not his business to know where he should end. "If," said he, "I should fall in with the trade winds of heaven let me go." I thought if these winds operated on him as they did on Paul when he was caught up to the third heavens, he would go out of the bounds proscribed by Bro. Cole. He proceeded to show that the hope was one—"That blessed hope." "And if there is but one hope, how important to know what that hope is. If there is but one sheet anchor that can render us secure, O where is it? It is not this, that or the other is that can show us, but the Bible, and that only. He then traced this one hope to where the promise was made that the seed of the woman should bruise the serpent's head; but said nothing of the woman, or her seed, as to the probable origin or existence of either. He said that the hope of *none* of the ancient worthies was fixed upon this world, &c., and then proceeded to enquire what it was to bruise the serpent's head. In Eden, he said, there was no sin, but Satan entered, and sickness, misery, and death followed: Christ died to overthrow death, but death is not yet overthrown, for all the worthies of past ages have died, not having received the promises. Satan bruised Christ's heel when he crucified him, but the serpent's head has not yet been bruised—Look out for him! he'll cheat you to day as quick as he ever did. Connected with the bruising of the serpent's head, a mighty people somewhere, is to be delivered—called the house of Israel. They are a people that look for the Son of Man; and to them will he appear the second time, (not the 100th or 1000th time,) without sin unto salvation.

When Christ comes the second time, it is to take this obedient people to himself; and if he has come and taken them to himself, they are not here, (though he repeatedly stated before he closed that Christ is here in our midst). He then enquired, "Is any body gone?" If there is, I am lost.

He then dwelt upon the resurrection, apparently in opposition to somebody that did not believe in it. For God sake, said he, look the Scriptures in the face. The resurrection is the bringing to life that *very thing* that died—though he added, I know it will be raised a spiritual body. It is not that wrinkled, infirm body, but glorious, ["not that body that shall be,"] free from infirmity, &c. He then said if any of us had got into the kingdom, it was not the kingdom prepared from the foundation of the world,—making no distinction between its existence as a grain of mustard seed, leaven, &c., and its consummation "under the whole heavens." The principle, said he, of fixing up some little spot here and calling it heaven, is a principle fixed in nature, which we are to avoid; but he did not tell them the difference between human fixings, and the 100 fold of houses and lands with which Christ had promised to reward his people, "now in this time."

The coming of Christ is the true hope, for when He comes all comes with Him. I don't know, said he, when He'll come; whether in a month, a year, or ten: To-morrow may find me a new man. O what a glorious change! But it requires the courage of a martyr to endure faithfully. At this point in Bro. T's remarks, it seemed as though he anticipated a trial and consequent enjoyment just ahead, to which every faithful cross-bearer has been introduced. He earnestly appealed to them to know whether they possessed "that blessed hope," and told us further, that when Christ should appear we should be like Him. You pray, said he, Lord purify me! but "every man that hath this hope in him purifieth himself"—there are plenty of theorizers, but there are few who have purified themselves. One talks that this thing ought to be done, and another that, and all look everywhere else but at home; but do not, I beg of you, forget the necessary preparation. The evidences of the Lord's coming are becoming too superficial among us as adventists. He then proceeded to address them as the "little flock," the same as though they were gathered into one fold, and had the same care one of another."

The preaching was good, and the Believers (who also had a large tent on the ground,) were much pleased with it.

It costs but little to preach a good sermon, but suppose we make an application of one item of Bro. T's sermon on the blessed Hope. "Every man that hath this hope in him"—that is, of being like Christ—purifieth himself just as Christ did. Who has this hope of being like Christ? That is the very thing the mass of Advent believers are afraid of. Christ was crucified, and who of us wants to be crucified? Christ had no wife, and who of us wants to go without a wife? Christ never gratified his flesh with its affections and lusts; and who hath thus purified "HIMSELF?" But, says one, we shall be like his glorified body. How do you know? What evidence that you will be like his glorified body, when you are unwilling to be like his suffering body? "Rejoice in that ye are made partakers of Christ's sufferings, that when his glory shall be revealed, ye also may be glad with exceeding joy." The sufferings of Christ are the foundation of the glory that shall follow. The grand difficulty with us has been, we have built our hopes too high. A hope that has not a good broad foundation of obedience, is not the "blessed hope." Consequently, when we build our castles too high, they will sometimes in their fall, cause a dreadful destruction—as they did a little after the 10th day of the 7th month. Let a broad foundation of Obedience be laid, and your hopes will not fall, though they be even on high.

Brother Clayton made some very pointed remarks. He said, a man might talk like a Gabriel, and go to the devil after all. Though we are Adventists, said he, we have just as much of the world around us as well can stick. It was one thing to shout, and another thing to live. Just like the Israelites, we had got so that we thought we could take the whole land at once. Because God had twice divided the waters for them; they thought they could have all at once; but no: They must go around the walls seven times before they could shout, and I pray God, said he, that there may be no shouting here till we get ready for it. He said this was a delightful place for Christ to come, and he hoped he would come, &c. He talked delightfully and right to the point; but when I talked to him about the cross, and the life of Christ, (though he treated me very kindly) he said it was out of reason, being opposed to the order of nature, &c.

Bro. Chandler preached in the afternoon, from Acts 13: 1-2. He remarked, that the hearts of the Apostles were pained at the unbelief of those, who would not admit the then present application of scripture to Jesus Christ; and though we might be astonished at their unbelief, yet we might after all have done the same thing. He said, there never had lived a generation but what God in some way opened a portion of truth especially for them; and that those who professed to be his friends, had originated all the persecutions against God's children, from the days of the prophets till now. God's children, he said, were a peaceable people; and we might know them from back-sliders on this ground, for none but the latter would engage in controversies. He then went on to show those portions of prophecy that had been fulfilled, and was fulfilling in these days—the increase of light, knowledge, &c. He then recounted the signs as fulfilled, by which we know that Christ is at the door, [or that he has come, as I understand it.] He showed that the proclamation, "Fear God, and give glory to him, for the hour of his judgment has come," had been made—that we were in the valley of decision predicted by Joel—that the trumpet in Zion had been blown, &c., and closed with a glowing description of the future coming of Christ, the sudden change, &c., all of which the natural man could understand. Bro. Chandler preached well. Bro. Curry made some very pointed remarks, and said, "We go in for eternal life here—for improving every moment in doing the will of the Lord now."

Bro. Clayton preached in the evening, in his usual plain style. He said we might as well talk of the consistency of red hot ice, as to talk of a Christian without self-denial. He spoke of pride down at its very root, and the absolute necessity of denying ourselves at the very point where temptation came in. Pride, said he, often exists where we do not suspect it. If I should say to one of these brethren who preached to-day, you made a poor business of it,

and you had better not undertake it again, I'll venture he would feel his pride wounded a little. How is it brother? (said he, turning to one who had preached). The brother admitted the truth of the statement. He preached first rate, and his sermon was highly appreciated by the Believers who were present. O how nicely we should all go to heaven, thought I, if talk would do up the business. One brother in a class-meeting on the ground, told his brethren that the grand business was to keep up the reckoning; but it struck me, (and I told him so,) that it was better to pay up once, than to reckon up five hundred times.

Bro. Cole preached on Wednesday morning—dwelt upon the literality of Jesus' coming—the literal resurrection of all flesh—the fallacy of a spiritual coming, &c. He appealed to the congregation to know if any one could believe that Christ had come, and that the dead were raised. Give me, said he, one particle of evidence that Christ has come, and I'll believe it. Of course none could be given, and none of the natural congregation could be made to believe a thing of the Spirit. We know, said he, that the coming of Christ is future; and we know that this is not the place for us, and that we shall go up when the Lord comes. He then spoke of the resurrection, how God would send the angels to the valleys and mountains, to the Atlantic and the Pacific, to gather up the dust of the sleeping saints. O how closely, thought I, does the flesh cling to poor mortals! That which is doomed to dust, which is corrupt—to be crucified—to be put off—profits nothing—lusteth against the Spirit—to be hated, despised, &c.; what an effort is made, not only to cling to it, and hold it fast, but to fasten it on as an appendage to the untold glories of the eternal world, and with it stain the spotless purity of Jehovah's throne.

In the interval between the lectures, we held meetings in the Believers tent, where the multitude were attracted by the singing, and faithful testimonies were borne by the brethren—testimonies that will not be forgotten.

The camp-meeting of the Adventists closed on Saturday: There being considerable numbers of them who did not appreciate the remaining "exclusiveness" among them, and who were desirous of hearing further, an appointment was given out for me on the ground on Sunday. The throng of people that attended was much larger than at any time through the previous week. Though the crowd was large, comparative order, silence, and deep attention prevailed. Many of the adventists, like the noble Bereans, searched the Scriptures whether these things were so. The company from Abington, Ct., especially manifested much zeal for the truth. Considerable numbers attended the Believers meetings at their houses, and bore a unanimous testimony that this indeed is the people of God.

We remained at Enfield on Monday and Tuesday, and visited the different families of believers (five in number), who freely bestowed their blessings upon us, and on Wednesday morning we left for New York, where we arrived on the afternoon of the same day.

A further notice of the camp-meeting is delayed for want of room.

On Sunday evening, August 23d, at the suggestion of brethren, I lectured at Columbian Hall, 923 Grand St., to a crowded, attentive audience. The candor with which the testimony was listened to, excited my heart with gratitude to God. At the close of the meeting, a multitude of old friends, mostly advent believers, and members of the Attorney Street Methodist Protestant Church (where I formerly labored), came around and gave me a hearty greeting. Contrary to my expectations, no one on that occasion, met me with either a reproachful expression or a frown. Many and urgent solicitations were given for me to continue my lectures, which I partly engaged to do on my return from Philadelphia next week.

Wednesday next, (20th inst.) I purpose to go to Philadelphia, and spend one week; then return and spend the first Sabbath in September in this city, and on the following day leave for Harvard, Mass. I should be pleased to meet as many of the advent friends at Harvard as can conveniently attend. From Harvard I purpose to go to Boston, Canterbury N. H. &c.

LETTERS AND RECEIPTS.

G. W. Peavey (two) A. H. Tourtellot 100; G. Richmond 100 and 100 for M. T. Wiswall: Enoch Pease 50; S. Gregory 100.

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

VOLUME II.

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E. JACOBS,—Editor and Publisher.

A WELCOME TO ZION.

You who're seeking for salvation,
And the way of God desire;
Come ye out from all that's evil,
And receive the gospel fire.
All who love the name of Jesus,
And the Cross of Christ would bear,
O behold him! He invites you.
And he makes you welcome here.

You are welcome to Mount Zion,
And my lovely saints to view;
You are welcome to the fire
Which is freely offer'd you.
Hear the voice of love and mercy,
Calling loudly to each soul;
Come ye out from sin and sinners,
Where my heavy judgments roll.

From Hancock, Mass.

LINES.

The following lines were written for sister Mary Middleton, the adopted daughter of Bro. S. G. Strong, descriptive of her feelings toward him upon his first visit to the United Society of Believers, at Whitewater after she had joined them.

[BY JOHN HOBART.]

I'm glad dear father you have come,
I'm glad to see you at my home;
I'm glad your love has bro't you here
And from good love I've sought no right.
My love remains still warm and true,
And much esteem I have for you;
The gratitude that fills my heart
No one on earth from you can part.
A helpless orphan girl, was I,
Cast on the waves both rough and high:
With scarce a mantle or a thread,
To clothe my back or warm my head;
Thine eyes beheld my chilling woe,
And tears of pity quick did flow;
Then took me kindly in thine arms
And clid me in a daughter's charms,
Till I grew up to womanhood.
Thy care was great, thy treatment good:
No love a parent ever bore,
Could for a child do any more.
With thankful heart now at thy feet,
My gratitude I do repeat;
Accept the tribute of my heart
Till heaven a richer boon impart.
But O! there's one to whom I bow,
That loves me more three fold than thou;
He saw my lost and wretched state,
And anach'd me from hell'a yawning gate.
He saw my soul o'erspread with sin,
Defiled, polluted, dead within;
Nor could my life be cheaper buy
Than on the cross to bleed and die.
He died, that freed me I might gain
From sin and death and endless pain.
And o'er me cast a priceless gown,

And proford me a throne and crown.
D! 'tis this friend, this potentate,
That makes me now thine arms forsake;
This friend I love and he will be
A Father, kinder far than thee!—
His children dear believers are,
And all his love and glory share;
And I'm resolv'd with steadfast heart
With them to live and act my part.
D! will you not accept my plea,—
Become his friend and stay with me?
Lay hold on life—your sins confess
And Canaan's goodly land possess?
Turn not your back—go not away
While yet 'tis "called to day"—to day!
Lest fearing to A Shaker be
You perish in vain fortune's sea.



LETTER TO BRO. S. G. STRONG.

MY DEAR BROTHER,

Yours of the 14th inst. has been received—I exceedingly rejoiced to hear from you, as I had, for some days, been looking for an answer to my letter—it is indeed gratifying to me to hear from those Brethren and Sisters of like precious faith with myself, who have not escaped as yet, as a bird from the snare of the fowler.

It is good to call to mind the goodness, kindness and mercy of God in the past, and to know that he is still waiting to be gracious to every honest soul—to every one whose heart is fully set to do his will, regardless of consequences—it is as clear to my mind as the sun at noon day, that the design of God in the Advent movement, was to prepare us to receive the Everlasting gospel that which gives salvation in the present tense. I can most distinctly, and vividly mark the purpose of God in my own case—the manner in which he led me along from step to step, each successive one more humiliating than the former thus preparing the mind to receive this faith which lays the "axe at the root of the tree"—at the root of every thing that is carnal, impure and unholy; and which requires us to come out from the works of the flesh, or generation, which belong to the order of nature, or the first Adam, and come into the spiritual order of Grace which belongs to Christ the 2nd. Adam—the "Lord from heaven," and follow him in the regeneration,—to walk as he walked—to be pure as he was pure.

I am satisfied that this is the faith, for which the Apostle exhorted his beloved brethren to contend earnestly—the faith of the primitive Church. It does indeed work by love, purify the heart and overcome the world. I have never been able to say that I had this faith till the present time. I have been like the mass of professed Christians, lopping off the twigs and outer branches of this mighty Upas—the Man of Sin; But this faith strikes at the root, demolishing the trunk and all its branches: For such gospel, I will praise and magnify the Lord forever and ever. How incomparably sweet are some of the Psalms! "O clap your hands all ye people, shout unto God with the voice of triumph—sing unto the Lord a new song—sing his praise in the congregation of the Saints—let the children of Zion be joyful in their King—let them praise his name in the dance." How appropriate is it, that the modulations of the voice and the exercises of the body should be in unison with those of the mind in the worship of God! These exercises seem to serve as it were, to liberate the soul from the shackles and bondage of sin.—O such simplicity, love and union as is

cherished and practiced among the Believers! I have already formed such a bond of love and union with the brethren and sisters here as cannot be severed, but will extend through the endless ages of eternity. O that our Advent brethren and sisters could discern this time, & understand the prophecies relative to this people—walk in the increasing light with them, and thus be gathered as wheat into the "garner," or as lambs into the fold of the good Shepherd!— But instead of this, Alas! what do we see?— The vast majority of them on the retrograde movement, leavening back into the spirit of the world—The price of salvation is more than they are willing to pay!! Had I a voice that could reach their ears, I would cry; "Escape for thy life, look not behind thee," "Remember Lot's wife." I can assure you Dear Brother that I do most deeply sympathize with you in your present trials, having been called so recently to experience the same: but let us be faithful and we shall find that all things will work together for our good—that our trials and tribulation, will work out for us a more abundant and exceeding weight of glory. Let us not shrink from the cross for any consideration whatever. I can truly say that I have not had one misgiving, relative to the step I have taken in forsaking all, and uniting with this people—I feel that I have a conscience void of offence toward God and man. * * * * *

I do hope you will see it duty to come and unite with the body of Christ at once—if you will come and unite, and your wife is a child of God, I am satisfied she will follow you.

Will you invite us for the Brethren and Sisters with you to come and visit us; We should be happy to see them.

Yours in the bonds of love,

C. CLAPP.

LETTER FROM BR. MAIN.

BROTHER JACOBS;

My soul is abundantly blessed with grateful feelings towards my heavenly Father, for his kindness manifested to me in leading me to Zion, the city of peace and purity, where love and true gospel freedom reign. I also feel thankful for the notice and love of my brethren in Philadelphia, particularly that of Brother Bussier, and wish all such to know that my soul is drawn out in prayer to God in their behalf,—that he will gather all such to his true Church, the Zion of his likeness on earth, where all who are faithful are rising in the resurrection daily, and will continue so to do, until they come to the fullness of him who filleth all in all; and this is all that any one can desire or wish for, that is seeking to do the will of God; this is all the resurrection that the just will or can experience.

I want all honest seekers to try this blessed way which I have found, which brings such sweet peace and comfort to my soul; which affords such gentle streams of living joy to every faithful child in this the New Creation of God, of which Jesus, the Christ, is the beginning, as says the Revelator, and as Paul says, "the first born among many brethren," and "The first born of every creature" (in the New Creation.) I want all my dear brethren to understand, that the word of God is truth, and that the work of God cannot be overthrown, whatever man may

say or do to the contrary, and all who will bow down to the way of simplicity and truth, established by the hand of God himself, will find a present salvation from all sin, and can live free from doubts and darkness, with a full assurance of an eternal salvation, and eternal joys when probation is over; this I know to be true, as far as it respects the present salvation, says your well-wisher, friend and brother,

CHARLES MAIN.

MISSIONARY HYMN.

A parody on the well known missionary hymn transposed July eighteen hundred and thirty-eight, by a believer in Christ's Second Appearing.

From nature's vile dominion,
From sin's unlawful claim,
From every base corruption,
From every thing unclean.
From *lust* that old deceiver,
Which o'er mankind does reign;
We're called to deliver
Their souls from satan's chain.

What tho' the holy scriptures,
Through Christendom are read;
What tho' the life of Jesus
Is plainly there displayed:
In vain God calls his creatures
To lay their sins aside,
While rulers, priests and teachers,
Bow down to lust and pride.

Shall we who have received
Pure wisdom from above;—
Shall we from souls deceived,
Withhold the fruits of love?
Salvation, peace and blessing
Shall every soul receive,
Who is but truly willing,
The life of Christ to live.

We now impart the gospel,
To all who will obey;
We live the life of Jesus,
This is the only way
That our rebellious natures
Can be subdued and slain,
And we with our Redeemer,
O'er every evil reign.

THE RESURRECTION.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind (margin) on things above, not on things on the earth. For ye are dead; and your life is hid with Christ in God. When Christ, our life shall appear, then shall ye also appear with him in glory." Col. 3:1,4.

BROTHER ENDON:

I wish to present a few thoughts in reference to the resurrection, and perhaps at another time notice it more at length. The light on that all absorbing subject is becoming so clear to my own mind that I wish to present it for the benefit of others. I am aware, however, to some extent that this subject cannot be correctly apprehended, till a man has traveled to it in his own experience. But hoping that I may aid some who are on the journey, I therefore venture a few things.

First, let me ask how many resurrections does each individual pass through? Answer, just as many as Christ did; which was one. It is true there are two resurrections spoken of in the sure word of prophecy; but those allude to two distinct classes, and not to the number of times that one individual, or class of individuals are to pass through.

Again let me ask if the brethren at Colosse, who are primarily addressed in the language above quoted, were literally dead, and their bodies in the literal grave? Or if they had been there? Surely neither were the case with them. The declaration, "If ye then be risen with Christ," &c. shows that they had attained unto the resurrection,—had come in possession of him who is "the resurrection and the life;" without going into the literal grave, are experiencing the death of the literal body. Now unless there are two resurrections for each individual, I see no way for these brethren to have their material natural bodies brought from the grave. They had attained, and knew the power of Christ's resurrection, although they with Paul were not yet made perfect; because their lives were hid in God,—they slept in Jesus;—The time not having arrived for the manifestation of the sons of God;—When he should appear, then shall ye also appear with him in glory.

To attain unto this resurrection Br. Paul considered it was of the utmost importance,—he suffered the loss of *all things* for its accomplishment,—He was crucified with Christ. Not the literal body; that was yet alive when he said, "I am crucified with Christ," &c. See Gal. 2: 20. Now can we obtain it any cheaper then he did? Surely not. It will cost the whole, life and all. The cross of Christ must be borne,—his steps must be followed.

Brethren and Sisters are you following Christ? Are you under the law or under grace? O! say you, I believe that I am under grace, for I experienced religion so long ago, and I have been trying to follow Christ ever since. But have you ever died,—have you ever been planted in the likeness of Christ's death, and by so doing put off the body of the sins of the flesh? Have you become as dead to the world, and all fleshly lusts as was Christ,—are you living in the continued mortification of all your members that are upon the earth? yea, even living without a wife.

It is work that is to decide this matter, and not lofty professions or correct and beautiful theories. If you have never died, you are yet under the law. Listen to Bro. Paul a moment on this point: "Know ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" Rom. 7: 1. So you see there is no way for a man to get from under the law till he dies. Then he can receive Jesus Christ, who is the resurrection and the life. Now, like the Colossians, he is risen with Christ. Now he can walk in newness of life, chosen out of the world, a pure virgin, following the Lamb whithersoever he goeth. Now he no longer lives like the world, defiling himself with women. Beware how you defile the temple of God.

One word to those brethren and sisters that believe we are in the day of the Lord—the day of the coming of the Son of man, and are balancing in their own minds, between a married and an unmarried state. You have many of you, if not all, had light sufficient to show you the inconsistency of the marriage state with the coming of Christ and the resurrection state. Very few if any, I think who have had a share in the Advent movement, during the last five years, but what have had compunctions of conscience, relative to this matter. And now will you, as others have done, stifle these compunctions, reject the light you have had and follow their example?

If you do thus, let me ask, On what ground will you excuse yourselves? What example or precept of Jesus Christ can you plead without a perversion? Are you entering that state for the purpose of propagating your offspring, or to gratify your fleshly lusts which war against the soul? What right even from the Law, have you to sex-

ual intercourse for any other purpose than to multiply and replenish the Earth! And will you remember that this finds no license in Jesus Christ, for in him there is neither male nor female: hence as long as you live in this state you are necessarily excluded from the resurrection state, you are excluded from a share in Christ, you are yet under the law; and that life which leads you into the marriage state, must be laid down before you can be planted in the likeness of Christ's resurrection.

You may hear from me again soon on this subject: So for the present I bid you a kind farewell.

G. W. PEAVEY.

CORRECTION.

DEAR BROTHER JACOB:

I wish to correct a few mistakes that have crept into an article, which was published in your paper of August 25th touching the question of marriage,—the man of sin &c. On the second page, first column, near the top of the page, the sentence;—"The lustful heart and eye is what he here condemns, let it be placed in whom it may," &c. should read;—"The lustful heart and eye is what he here condemns, let it be placed on whom it may," &c. Again in the same column, near the bottom, the sentence;—"In all points tempted like as we are, yet without sin; because sin must be *commenced* in the flesh," &c. should read;—"In all points tempted like as we are, yet without sin; because sin must be *condemned* in the flesh," &c. Also in the same column where the book of Levities is referred to, the figures 15 and 18, instead of referring to the 15th and 18th verses of Chapter 12, refer to Chap. 15: verse 18.

Again in the second column on the same page toward the bottom the expression, "and leave the lion in his den:" should read,—and beard the lion in his den." Also directly following this the sentence;—"As coworkers together with *one* glorious Being," &c. ought to read;—"As coworkers together with *our* glorious King," &c. Once more; In the third column, near the top, the expression;—"Do you ask the name of that god which made such humble servants, of such proud monarchs as *his* holiness the Pope?" should read;—"Do you ask the name of that god which made such humble servants, of such proud monarchs as *their* holiness the Popes."

Yours in love,

G. W. PEAVEY.

THE TRIUMPH OF THE GOSPEL.

The night is now past'd and the day come at last,
Which God's true prophet foretold;
When the Church would be seen, with a King and a
As typified under the law.

[Queen,

Like an army arrayed she is not afraid;
Her banner you see is unfurled;
She pours her shot in to the old port of sin,
And routs up the god of this world.

The host is surrounded his agents confounded,
Who deal in deception and fraud;
Hell's gates must give way and death yield its prey,
For this is the purpose of God.

J. C.

NOTICE.

The Lord willing, I will spend the seventh and first days Sep. 26th & 27th with the brethren in Jamaica, Vt. wherever they may think best to meet. I shall be happy to meet all of my old friends in that vicinity;—Let none remain away on account of a difference of views on any point; let us all remember that Jesus has said, *by their*

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fruits ye shall know them; not by their theories. I shall endeavor to tell you what we have all got to do, not believe merely, in order to share in the Everlasting kingdom. Dear Brethren and Sisters will you come one and all?

Yours in love,

G. W. PEAVEY.

THE DAY-STAR.

SHAKER VILLAGE, SEPT. 19, 1846.

THE BIBLE.

Among the many efforts that are put forth to mislead those who are earnestly engaged in seeking for truth, the statement is made, "They have given up the Bible." This, of course, causes the enquirer to start back with horror, because he still holds the tradition of his fathers, contrary to the teachings of the bible, that it (the Bible) is "the only rule of faith and practice," consequently the one who is unfortunately deprived of a bible, is destitute of a "rule of faith and practice," however honest he may be in his zealous endeavors to serve God. Our brethren who have found the true way and work of God, believe the bible better than this: They believe it utters truth when it says "As many as the sons of God are led by the Spirit of God;" and, "this is the covenant I will make with them after those days saith the Lord; I will put my laws into their hearts and in their minds will I write them." We hold the bible to be a record of the revelation of the mind and will of God to man, as sacredly as we ever did—yes, much more so; but we dissent from the tradition that it is "the only rule of faith and practice," for if that were true, the bible would err in pointing us to the spirit as the only rule to lead every child of God and safely conduct them into all truth.

Because the mind of the natural man can not readily conceive of any rule by which to test what is, and what is not, the teachings of the spirit,—this is no sufficient reason for his saying the bible is the "only rule of practice." The spirit is permitted to try the bible, as well as the bible to try the spirit, even among those who will admit of no rule of faith but the bible, for they take the responsibility of telling us what part of it is inspiration, and what is not.

We believe the bible acknowledges, and points us to, the "only rule of faith and practice," and that rule is the Holy Spirit—that our bodies are the temples, or depositories of that spirit as it is written, (1 Cor. 3: 16, 17; 6: 19,) and not the bible. That is a record of God's true Word, and if it should pass away, the Word of God would still abide. "I," says Jesus, "have given them thy Word." He did not give them a bible, nor was the new Testament (that which is considered the most important part of the bibles,) then written. Answer the following queries to the full satisfaction of your own Souls, and they may lead you to discover and obey the true word of God.

Did the bible come by the will of man, or from whence did it come? Did it come out of God's people, the true depositories of his word, or did God's people come out of that? If it is the "only rule of faith and practice," there was a time when it was made such—when did that take place? Can any man be saved short of the same spirit that inspired the language of the bible? What is it except upon the rock of living revelation, that Christ told Peter he would build his church so that the gates of hell should not prevail against it? (Read closely Mat. 16: 17, 18.) Is there a body on earth recognizing a bond of fellowship falling short of the pattern of purity and holiness that we have in Christ, against which the gates of hell has not prevailed?

There is no rule by which we can determine that we have in possession the spirit of God, when the "temple of God" (the body) is defiled; and there is no evidence that that temple is free from defilement—pure and holy, short of purifying ourselves as Christ is pure & walking

even as he walked. Brethren are much troubled for fear that discord and division will ensue, if it is admitted for one moment, that any thing but the bible is capable of leading us in the way of God. How can it be that the bible is leading a man at all, when he refuses to believe its testimony, in placing the spirit in the lead, as the only rule? There is no way laid down in the bible by which we can safely decide as to the truth or falsity of a doctrine, except by its fruits, or effects.

So far from surely being the result of trusting the Spirit of God, and faithfully obeying it, we have the direct contrary results exhibited before our eyes daily. Indeed, we have found none on earth, who love one another, and live together in peace and purity, but those who believe in a present, living revelation, and draw their spiritual life, daily from that source.

If you wish to settle the matter safely, whether the bible is the *only rule of faith*, or whether a man may indeed be led safely by the spirit, and protected by the power of God, do it in accordance with the bible;—"If any man will do his will he shall know of the doctrine" &c. His will cannot be done without walking as Christ walked. Cease all attempts to solve a doctrine in any other way;— Be honest before God in the matter; and if you are willing to comply with the gospel terms, you will no longer be allure from the true Zion of God by the enemies of your soul. For as soon as the work is done—the uniter settled in your own mind that the temple shall be purified—the sanctuary cleansed—the flesh crucified with its affections and lusts, you will receive the spirit which baptizes God's people "into one body;"— And I am not at all alarmed but what you will soon find your home, and understand all about the doctrine by the process of "a new and living way," spoken of by the Apostle.

Did you ever notice that those who are accused of throwing away the bible, are the ones who render a strict, literal obedience to the requirements there laid down? The spirit that inspired that book has found its place within them, and leads them just as it led those who "spake as they were moved by the Holy Ghost."

Finally, would it not be much more of an honor to these *accusers of the brethren*, to throw away their bibles at once, and thus act honestly, than to profess obedience to its sacred rules, while they have never yet complied with the first conditions of discipleship to Christ by " forsaking all?" Of what avail is it to study, read, and search the bible, without setting about the work? I am led to the conclusion, sorry as I am to say it, that those who spread such unfounded inscriptions about believers in the United Society, after having the privilege of examining the work for themselves, do it as a kind of quietus to an awakened conscience.

VISIT TO PHILADELPHIA.

According to previous notice, I visited Philadelphia on the 27th ult., in company with brethren Frederick W. Evans, and George Wickersham, and sisters Antoinette Doolittle, and Phebe Ann Jones from New Lebanon N. Y. We tarried about one week and held meetings at the house of Bro. George Free, in the evenings, and on Sunday the 30th, I lectured in the lecture room of the Chinese Museum.

We were received joyfully by the little company who hold their meetings at the Hall on the corner of Vine and Fourth streets. They have had to make their way forward against the torrent of opposition, falsehood and misrepresentation that has always accompanied the Everlasting Gospel of salvation, peace, and purity. Nothing has been allowed to prevent them from testing the fruits of this Gospel for themselves. There were 15 or 16 of them that returned to New Lebanon with their friends from that place. Some of them set out in the work at once, and others are nearly prepared for it.

There are probably as many more in Philadelphia, that will soon come into this glorious searching work. The congregations on Sunday were large, and the attention good. The seed was sown, and the work left in the

hands of a faithful covenant keeping God whose word shall not return unto him void, but accomplish the thing which he please.

NEW YORK.

The first Sunday in Sept. I spent in New York, according to promise, but in consequence of illness I only lectured once—in the evening at Columbian Hall. The Hall was well filled, though not crowded as at the last lecture in that place. The leaven had begun to work, and there was no small stir among certain scoundrel Adventists, who had been made to feel that their gods were in danger. They had pledged themselves that if the testimony which I bore could be sustained by the scriptures they would obey it, let it cost what it would. Finding that the scriptures would furnish them nothing with which to oppose the testimony, and that the carnal pleasures derived from the pursuit of individual interests—fleshy relationships—wife, life and all, must be sacrificed before they could either follow Christ, or "know of the doctrine," it is not to be wondered at that the pious horror of those who were determined that Christ shall justify them while living in the gratification of their lusts, should have wrought up to fever heat. When the testimony had brought out, and exposed to the gaze of the multitude, the hidden works of darkness among these sober, unsophisticated, pious ones, and placed them in glaring contrast with the works of him who said "Follow me;" a certain Dr. Rotton, attempted to put a stop to the lecture, by repeatedly interrupting;—But not finding as many sympathizers as he had supposed, he contented himself with asking questions; and the answers rendering his position more and more uncomfortable, the further he proceeded with them, he finally desisted and I was permitted to proceed.

At the close of the lecture a number of questions were asked and answered; but not one of them concerned the subject of the lecture—the requirements of God, and our present duty. How long will brethren believe themselves to be honest, while absolutely refusing to obey Jesus Christ, and test the tree by its fruits, or the theory by its effects? The multitude of Advent believers who have visited the United Society of Believers, have been compelled to own the fruits good, and could not tell what commandment of God was broken; yet many of them insist that the doctrines are false, though producing better fruits than their own cherished views. Upon Christ's plan their own doctrines must be as much more false than that of believers, as their practices fall short of theirs in gospel purity. Again and again, Christ requires them to judge by the fruits; and again and again they go to work to analyze the tree—dissect the trunk and compare the juices &c. It will require the thunder of Mount Sinai to convince them that they are safe in knowing the tree in any other way than by hewing it to pieces with what they call the two edged sword—the Bible.

NEW LEBANON AND HANCOCK.

From New York we went to New Lebanon and spent a day and an evening at the north family, with the brethren and sisters from Philadelphia. We enjoyed a blessed privilege with them and the family in their Tuesday evening meeting, and bade them farewell. Though our stay with them was short, the kindness and love received from them will not be forgotten. On Wednesday (the 9th inst.) we went to Hancock, 3 miles distant from New Lebanon, and visited the different families of believers during that and the following day;—This is indeed a lovely society; but they need no commendation, for the same cross bearing work, produces the same effects, east, west, north and south.

HARVARD.

We left on Thursday evening for Harvard, by Railroad, to Worcester, where we called on sisters Hersey, and Larabee, and tarried with them for a night. They have both received the testimony of the Everlasting Gospel and will probably soon find their way to Zion. On Saturday we went to Harvard by private conveyance—25 miles. Sister Larabee accompanied us. My ap-

pointment, through some mistake, had not reached them. A brief notice was given on Saturday for a public meeting the following day—the attendance was large though but few of our old friends, the Advent believers, were there, there being few of them in the immediate neighborhood. Among those who were there, was Dr. Fosgate of Feltonville, Bro. Newton, Bro. Donforth, Sister Walker, and some others whose names I do not remember. The congregation were attentive to the lecture, given at the Believers Meeting House on Sunday A.M. and we have reason to believe that good was done. Another appointment was made for this place on Sunday the 27th inst. in order that a more general notice might be given. I should be pleased if our friends at Lowell, and Boston, as well as other places, could attend on that occasion, as I shall not be able to spend the time with them that I had expected.

BOSTON.

On Monday we left for Boston, where we tarried but a few hours. We called on sister Mary Swett, who was full of pious horror at the course we were pursuing, though she could not tell us what we could do better, than to be purifying the temple of God. She ardently desired that we should come back, though she could not tell us what to come back to, unless it was to the state of groaning she was in. This we felt no disposition to do, for we had suffered too much under the bondage of sin, to go back again. We saw Bro. Haskins, and Bro. Lewis—they were in love with the fruits brought forth by believers, but perfectly understood the theory to be erroneous. Bro. Haskins hated the tree, because there was a yoke of bondage there—though he could tell of nothing that was bound but the *old man of sin*. People who wish to retain the privilege of gratifying self, and pleading for a body of Christ, governed by as many different *wills* as there are joints in the human body, will most assuredly, find bondage enough to keep them away from the Body of Christ, which is one *Body*. I expect to lecture in Boston on Wednesday evening, the 23d inst.

CANTERBURY, N. H.

On Monday evening at half past five o'clock, we left Boston by Rail Road for Concord N. H., where we arrived about nine o'clock the same evening. The next morning we took a private conveyance to Canterbury, about eleven miles, where we arrived before noon. This is indeed "A city set upon a hill which cannot be hid." Here we found about thirty of the (1843) Advent believers, who had been safely gathered into the fold of the good Shepherd. As Br. Haskins would say, they have placed their necks under a yoke of bondage.

It is even true that they are leagued together in this work. O how unnatural to enter into a conspiracy against the man of sin, and put a yoke of bondage upon his neck, so that he will obey the biddings of the spirit of God. Their bondage consists in a fixed determination, joined with good, faithful efforts, to crucify, and bind forever every thing opposed to purity and holiness of heart and life. Nothing else is bound, as the old arch deceiver well knows; and the term *bondage*, is one of his *scare crows*, that is hoisted up for effect, when nothing better can be found. It would have done you good to witness a specimen of their bondage on Tuesday evening as I did. Such bondage will shake the world, and every apostle for the flesh, who approaches very near this work, has been made to feel it. The thousand dangerous and false reports circulated about them, troubles them not; for having heartily engaged in the work of doing God's will, they "*Laws of the doctrine*," that it is of God, and that men do not "gather grapes of thorns, nor figs of thistles. They have sent along the little hymn—"The Poisonous Tongue," and hope it will do good to all who read it.

As I am now at Canterbury, where the brethren are aiding in getting out this paper, the rest of the story will remain to be told in the next number.

We are to have a public meeting next Sunday, and expect some of our Advent friends in from abroad.

THE POISONOUS TONGUE.

BY DANIEL BROWNSON.

Come hearken, ye aged and youth,
Come harken to James the apostle;
His doctrine is founded on truth,
And I cannot doubt it a morsel.
He speaks of the poisonous tongue,
And wants it well curb'd with a bridle;
For no true religion can come,
Where tongues are so vicious and idle.

2 Then pray, let the old and the young,
Now shun this most poison infection;
For those that can bridle the tongue,
Can bring ev'ry part in subjection.
The tongue is compar'd to a fire,
Alas! what can kindle a greater?
For by its most poisonous ire,
It stirs up the whole course of nature.

3 It setteth on fire of hell,
Unless by the truth it is curbed;
For, so many lies it will tell,
Whole nations thereby are disturbed.
But those who will kindle this flame,
And spread such a great conflagration,
Will perish at length in their shaine,
And sink under wunt and vexation.

4 When one goes to stirring up strife
He quickly will spread the contagion;
It spoils all the comforts of life,
When malice and discord are raging.
And where this disorder doth reign,
The gospel they cannot inherit;
We know their religion is vain;
They're not in the work of the spirit.

5 O then let us try to compound
A medicine that will relieve it,
That when the disorder goes round,
We may neither give, nor receive it.
First, take the true fear of the Lord,
Add meekness, true love and submission,
And virtue which brings her reward,
And this makes a good composition.

6 And this is a sure antidote
Against this most poison infection,
And shows a true sheep from a goat,
And brings the whole frame in subjection.
O may I this medicine keep,
"Twill guard me when malice is raging;
I'll watch over all that I speak,
And shun this most dreadful contagion.

Canterbury, N. H.

This is probably the last number of the paper that will be published till we reach home. We purpose to leave here on Tuesday or Wednesday of next week, —spend a day in Boston, and Sabbath the 27th inst. in Harvard, from which place we purpose to make our way towards home as fast as we comfortably can—having received as many lessons from faithful cross bearers, as we can practice upon for the present, and seen enough of the world to last us, we hope, forever.

We expect on our return, to spend a day at Troy, or in Watervliet—a day in Philadelphia, and perhaps another at Middletown in Pa.

The publication of the discourses delivered at the camp meeting at Enfield, Ct. is necessarily deferred till some future number.

Bro Harvey L. Eades, writes from Union Village, O. Sept. 5th, that Bro. Charles Clapp from Akron is with them—working out his salvation in heart and soul, love and good works, as well as on the "Shakor plantations." Bro. Owen would have hard work to accuse Charles of seeking pottage. Sister Emily Seymour of Ohio City, and sister Eliza Thomas from New York City, had come in and taken up their abode with the people of God. They bid fair to honor their calling, and be honored thereby. Of the advent brethren, he says, I have not heard from many of them lately. I think it will be well with them as Bro. Charles says, "If they don't make pretty short work of it they will return back into the spirit of the world and go to perdition." The Society generally are in the enjoyment of reasonable health.

Considering the inconvenience of keeping accounts while journeying, it is possible that money have been received for the paper which have not been accredited. Should such be the case, please write, directing to Ichabod, Warren Co., Ohio, that the mistake may be corrected before issuing another number.

INVITATION.

1 Come on, come on ye Advent band,
And enter through the narrow gate;
Come and possess the promised land,—
Why will you any longer wait?

2 The Spirit and the Bride say come,
Let him that breathes swell the sound;
Ye kindred spirits gather home
Unto the saints on Huly Ground.

3 Come see the New Jerusalem,
Descending from a power divine;
God's tabernacle is with men,
Here lie his jewels will refine.

4 The elements of nature melt,
The furnace here will burn the dross,
For here God's holy power is felt,
Which saves the soul from nature's loss.

5 Like ashes now beneath our feet,
A carnal nature has to yield;
God's holy Ark and Mercy Seat,
Unto his people is reveal'd.

6 'Tis not the people we tread down,
O nay, indeed, for them we pray;
'Tis sin which once our souls has bound,
This is consum'd and put away.

7 Each fleshly sin and rudiment,
We rise and put beneath our feet;
And in another element,
We now ascend the Lord to meet.

8 We've heard the great Archangel's voice,
We've heard the seventh trumpet sound;
We've made our everlasting choice,
A living Savior we have found.

9 Come open now your mental eyes,
And hark the bright millennial morn.
Upon the virgins who are wise,
The day spring from on high doth dawn.

10 Be wise my friends and understand,
Christ in the spirit is made known,
And doth protect his little band,
Who bow before his holy throne. II. B.

LETTERS AND RECEIPTS.

Up to September, 19th.

Asahel Mix, .50; Wm. Taylor, .25; James Holmes, 1.00; Nathan Freeman, 1.00; William Clark, 1.00; Joseph Myrick, 1.00; Dennis Pratt, .50; Luke Fosgate, 1.00; Samuel Skinner, .50; Ann Pillow, 2.50

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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E. JACOBS, —Editor & Publisher.

THE LAW MADE NOTHING PERFECT.

[BY HANNAH BROWNSON.]

A soldier to Christ I have freely enlisted,
I give up my own will and way;
Myself I've denied and the devil resisted.
The gospel of Christ to obey—
To conquer all evil and gain Life Eternal,
I joined in this Holy war;
And all that is fleshly or sensual or carnal,
My soul does detest and abhor.

Though carnal professors of every persuasion,
Still choose to go on the broad way,—
For by the commandments sin taking occasion,
Deceives them and leads them astray:
This carnal commandment all work out with weakness,
(Tho' so much extremit by them,)—
Our Lord disannul'd in the spirit of meekness,
And sin in the flesh did condemn.

The Mosaic Law or Levitical Priesthood,
Salvation could never complete; [would]
For, notwithstanding their offerings, the beast
In God's temple still held his seat:
The most Holy place was defiled and polluted,
And no one did good, no not one,
Till there was a spiritual law instituted—
Revealed by God's only Son.

He made void the law and established another.
And his true disciples did show
That they must forsake even father and mother,
If this in their foot-steps would go:
That they must forsake all their fleshly relation,
And hate even children and wife;
To follow his steps in the regeneration,
Must lay down their own carnal life.

This sin killing doctrine was held in derision,
His gospel the proud could not see;
For although he made such a final division,
He taught peace and good will to man:
It is not the person of any that's hated—
Our parents we're called to respect;
But that fleshly nature by which we're related,
Is what we forever reject.

This breaking asunder all fleshly relation,
The rulers rejected with scorn;
To think after all, in another creation,
The creature again must be born—
A second time have to become little children,
And like little children be taught;
With what indignation and malice it filled them:
They scorned him and set him at nought.

But by his gospel learn humiliation,
Rejoining our duty to know;
We find in his kingdom a purer relation,
Than nature can ever bestow.
The vain ties of nature we've freely forsaken,
And bid satan's kingdom adieu;
Come now search the scriptures and be not mistaken,
And see if these things are not true.

* To "multiply and replenish the earth."

A FEW SUGGESTIONS ON THE FALL.

[BY HANNAH BROWNSON.]

Much has been written and spoken by able writers and speakers since the foundation of the world, concerning the fall of man from his first rectitude; but it seems there is one very important circumstance that has escaped unnoticed by all: The female part of the creation has, ever since the fall, laid under the bitter reproach of being the first in the transgression, and consequently held to be the whole cause of all our calamity.

Thus the female has groaned under this bon-

dage, ever since the fall to the present day. In the beginning when God had finished his work of creation, he placed the man as the head or Governor, and the woman as a help with the man to subdue the earth and have dominion over it. The serpent, to supplant the order of God, first presented the forbidden fruit to the woman:— The woman at first seemed to exercise the rational faculties of her soul, and told the serpent that God had forbidden them to eat of that tree or to touch it, but that they might freely eat of every tree of the garden except that, but in the day they ate of that, they should surely die. But she, not knowing the nature of this subtle reptile, unfortunately listened to his persuasions, who assured her that they should not surely die; but that they should be as Gods knowing good and evil. This aspiring thought persuaded her to yield to the temptation, and taste of that poisonous fruit which God had forbidden. She then presented to the man and he did eat; but not one word is mentioned in Sacred History, that he so much as reminded the woman that God had forbidden the fruit of that tree.

Had he then exercised his manly authority, & allowed his resentment to such a violation of the order of God, the woman would have been ashamed; or had he even reasoned the case with the woman, as much as she did with the serpent, I think the contagion would have spread no farther. But it appears that the man was very ready to yield to the temptation without any remonstrance, and then to excuse himself by laying the blame to the woman.

Thus the woman, ever since the fall, has laid under this reproach, and had to bear the iniquity of her mother until the present day. Under the Law dispensation, the iniquities of the fathers were visited upon the children, to the third and fourth generation; but in the days of Ezekiel the prophet, he said that they should no more use this proverb in Israel, that the fathers had eaten sour grapes and the children's teeth were set on edge, but the soul that sianeth shall die. Notwithstanding this, the poor females must still bear the iniquity of the first woman till the day of their visitation; and even in the first appearing of Christ were forbidden to speak in the Church, or to have any thing to do in the order and government of the same: But for what cause? Was it because the woman was the greater sinner than the man? In no wise.

The way was then opened for the man to come forth and act for himself, separate from the woman that he might be left without excuse, and not have chance to say that the woman caused me to do so.

But in this latter day, God has looked upon our affliction, and has opened a way for us to be saved from all the sorrowful effects of the fall.

We no longer follow the example of the first woman, nor listen to the evil temptations of the serpent, but we are determined to bruise his head till the enmity is slain. The poor lost sons of Adam think the woman is the cause of their calamity, but they never can slay the enmity by mauling the woman. Admitting it to be the case that the woman is the cause of their loss. Why do they not come forth now and take up their crosses? Why is there not at least as many males as females ready to come forth and bruise the head of the serpent? But if they judge themselves unworthy of Everlasting Life, Lo we turn to the females: And we think it is time for the females to clear themselves from this scandal, that this proverb may be used no longer in Israel but the soul that sins shall die. But all who take up a full cross—both males and females, will find redemption from the fall and become heirs of the free woman.

{ Enough is said I now believe.
Concerning poor old fallen life:
So nothing further I will say.

Her character to vindicate:
But let old Adam freely bear,
Of this disgrace his equal share;
For in the guilt I see no odds,
Since both have worshiped other God's.

THE "DAY-DAWN."

Any person who is in the habit of investigating subjects, may easily discover the duplicity and weakness of the "Day-Dawn," in its comments on the piece entitled "The principal Seat of Human Depravity." But lest some may not take time to investigate it, (and by the request of others,) I offer a few remarks thereon.

The article opens with an undeniable truth, to wit:—"The war against the lust of the flesh is certainly one that heaven approves, and should be prosecuted with uncompromising rigor. But, we are not required to wage it at the expense of truth or violation of any duty God enjoins." Now it is impossible for falsehood, or a violation of duty, to be beneficially employed in a warfare which heaven approves; because either of these would operate against a heavenly warfare, and would tend to support the party arrayed against heaven; therefore, if the warfare against the lust of the flesh is heavenly, then every thing that maintains this warfare is true and not false; because a lie cannot support the truth; for to say a lie could support the truth would be equal to saying there was no truth. Then if it be found that, the "Testimony" is virtually and really at war with the lust of the flesh, it clearly follows by the "Dawn's" admission, that it is true and on the side of heaven. And I would ask, what sin is it, with which heaven is at war, but the flesh and its lusts?

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Jam. 4: 1. But again: Truth, on the contrary, can be used by the adversary, in way and manner, so as to make his lies more acceptable and more readily swallowed by the unwise. But if the "Dawn" had clearly understood the true import of its first admission, it would have been saved the trouble of delivering its crude message, and have been relieved of all its "blots," which are used to modify and blunt the edge of the truths it uttered. And again: every thing that tends to oppose a "war that heaven approves," is false and not true; because truth cannot be opposed to truth: Therefore, if a war against the flesh is heavenly, that which supports the flesh must be opposed to heaven; and if it can be shown that the "Dawn" supports the flesh in any of its branches, it is then also proved that it is false and not true to a demonstration; and, that it is "fighting against God," and must, with all its logic, fall powerless to the ground: Because it is the design and issue of an argument that proves what it is, and not abstract sentences. I will then affirm, without fear of contradiction, that the "Testimony" cannot be detected in a single instance, in giving its support to the lust of the flesh or its gratifications, but is one continued warfare against it in spirit and design, from beginning to end. Hence it follows by the "Dawn's" admission, that it is approved of heaven—a truth and no lie. There is no escaping this conclusion. But the "Dawn" may still conclude, that one may be engaged in a good cause, and yet introduce an absurdity; but this is not its great burden; this was not the incentive to its late delivery. But, because the Serpent is so much exposed, is the reason why it takes so much pains to have its readers understand that the head of the Serpent is not *bad*, and the forbidden fruit but a mere apple. Its first charge however, is, that the "Testimony" denies the personal existence of the Devil; but it has proved that the "Testimony" did admit his existence where it quotes the words,—"It need not be disputed that the Devil spake thru' the Serpent," and correctly ar-

gues that, "if the Devil apaka thro' the Serpent he was not that Serpent." Agreed; then the 'Testimony' does admit his personal existence, the Dawn's assertion to the contrary notwithstanding. This charge therefore, it has had the kind-ness to cancel, itself.

Its second charge is, that the "whole strength of the argument is aimed for the destruction of the cardinal truth of reparation" &c. Now if the whole strength be for this purpose, it cannot be for any other; but as the 'Dawn' has cited two or three more facts that it "tried hard to prove" it thereby has canceled this charge also; but it more fully relieves us in the next sentence, by stating that the argument is so "ingeniously managed that few, if any, in reading this article alone would discover its object." I marvel that it should praise the ingenuity of an author for writing so ambiguously that no reader alone, could discover the point which the "whole strength of the argument" aimed to prove: And if as it says, by reading this article alone, the ground of its charge cannot be discovered, then it certainly cannot be considered dangerous.

It next observes, "but adopt what is plainly brought out in this article, (Then it is plainly brought out, is it? how consistant!) and you are committed for the whole extremity of spiritualisms." The 'Testimony' cannot be justly charged with this, yet it does admit that some parts of scripture are to be understood in a spiritual or figurative sense. Many instances might be cited, but the notice of one or two must suffice.

Jesus declared to the multitude, "except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." They, understanding him literally, were much offended; saying, "how can this man give us his flesh to eat?" Jesus explained and gave them to understand that he used the terms flesh and blood in a figurative or spiritual sense, saying the "flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Thus evidently showing that he used the terms flesh and blood in a spiritual sense, to signify his word and doctrine. The personal, distinct, and literal existence of Jesus Christ, is set forth in the New Testament, the 'Testimony' fully maintains; but does indeed declare that his second advent or coming is in spirit—the resuscitation of his true doctrine & life, manifest in his saints. And for this "spiritualism" it is indebted to the teaching of Jesus Christ, who himself, construed scripture in like manner. God had promised the Jews, by the prophet Malachi, that he would send them Elijah the Prophet, before the coming of the day of the Lord, and they being literalists, looked for his personal appearance; but when he appeared, it was by a spirit of reformation in John the baptist, who came in the "spirit and power of Elijah." This same John was declared by Jesus to be the promised Elijah; (see Matt. 17: 10-13;) but the Pharisees, who would not swallow such a "spiritualism," rejected both Christ and Elijah, and might have accused the former of denying the distinct and "personal existence" of the prophet Elijah, on the same principle, which the 'Dawn' accuses the 'Testimony' of denying that of Jesus Christ. In strict analogy with the above spiritualism, the 'Testimony' sets forth that the same Jesus is come, and that his second appearance was manifested in Ann Lee; because she evidently came in the "spirit and power" of Jesus Christ; bearing a testimony against, and galaling a victory over all sin: Hence we should beware that we do not, like the Pharisees, reject this Spirit.

But further, it says: "We believe that virginity of life is decidedly better, if not now absolutely necessary, not for the unmarried only, but for the married also;" this would do very well if it was not sequelized with a "but." It says:

"But it can and should be done without the infringement of any social or domestic duties." It proposes to perfect the work in a different way from what the Savior taught, who came not to send peace but a sword into fleshly connections till a "man's foes should be they of his own household." Matt. 10: 30. He did not say, " forsake Father and Mother" &c. and then begin with a "but" and say, but let this not infringe upon domestic relations & duties. But his words are em-

phatically: "come ye out from among them, be ye separate," &c. not stay there to attend to domestic affairs: But "let the dead bury their dead follow thou me." Was it a domestic duty to bury a father! Pity tho' the 'Day-Dawn' had not one sun-beam to illumine its path! But we detect it in giving instructions diametrically opposite to the Savior.

Passing over its false insinuations of "walls and rigid orders," we come to its final plan for overcoming the flesh. It says: I know of no better way than for "every man wherein he is called therein abide with God." 1. Cor. 7: 21. But as the most of its readers have tried this plan, they will be able to judge of its utility by their own success. But, not content with his own arguments for fleshly relation, must bring in the apostle to sustain him; when he very well knows that the text is not quoted as it should be; because the apostle was speaking to brethren who had been called of God and had come into a measure of his order. He said "Brethren let every man" &c. as much as to say, every one of you abide &c. The Dawn well knows this to be the true import of the text; but just look at the weakness of its exposition; first declaim against order, and then say let every man (every man means all men) abide wherein he is called. What an exposition for a teacher of morale! This is advocating the cause of the flesh without a blush.

The 'Dawn' next endeavors to prove that there was no figurative nor moral allusion in the narrative of man's fall and curse denounced; but here its reasoning is as shallow as elsewhere. It complains of the 'Testimony' because it said they were ashamed and made aprons of fig-leaves to hide something from each other, which thing is obvious from the fact, that they were employed previous to the Lord's coming into the garden; for when they heard the voice, they bid themselves, which was a distinct act from the previous concealment of only a part of themselves with the fig-leaves. But let us see how literalism can be carried out. "And the eyes of them were both opened."

What eyes! Were they literal eyes? The 'Dawn' itself won't pretend this, then there was a figurative allusion in this scene, which the 'Dawn' if honest of purpose yet remain, will admit. Neither can we conceive of a literal tree, the eating of whose fruit will convey the knowledge of good and evil to the human mind; nor is it clear that the death of man's body was intended in the divine threat. Were this so, then the word of God signally failed; for it did not take place on the day that Adam sinned, nor until hundreds of years afterwards; nor is it reasonable to conclude that he began to die on the day that he sinned. But that Adam died morally, or as the apostle expresses it, became dead to righteousness on the very day and hour that he sinned is a truth that cannot be denied. If God therefore be true, this must have been the death intended.

But it is useless to follow the 'Dawn' through all its serpentine windings, since it has been clearly shown from its own mouth, that it is on the side of the flesh. Thus in endeavoring to involve the 'Testimony' in absurdity; the 'Dawn' has proved itself to be in favor of the flesh, opposed to heaven, false and not true, and "so defeated its own object" altogether.

It is one thing to make assertions, another to demonstrate truths. As to what names are applied to figures, images or substances, or whether the same be applied to all, is a matter of small moment, and are but shadows that cannot profit the brethren. I think, and conclude the 'Dawn' will agree with me, that the crooked nature in man is mean enough to receive all the epithets of Devil, Satan, and Serpent too. So we need not care what name it has, if it can be unmasked, crucified and put to death.

Finally, the 'Dawn' may reassert that it is opposed to the flesh and on the side of heaven; then let it remove the fig-leaf covering entirely, and we shall be happy in finding the equation all on one side of the problem: And lastly, if we regard truth more than controversy, we shall find the 'Testimony' unsmeared and on the side of heaven, true and not false; fully sustained in having shown the seal of human depravity—what the for-

bidden fruit was, and what the Serpent whose head was to be bruised by the seed of the woman.

H. L. EADES.

Letter from Bro. G. W. Peavey,

Watervliet, N. Y. Oct. 14, 1846.

DEAR BRO. ENOC:

In Isa. Ch. 2: I read "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

Again I read in Heb. 12: "But ye are come unto the mount Zion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of Angels, the general assembly of the church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth: But now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore, we receiving a Kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

These scriptures bring several important points to view which seem to have a particular bearing at this time; a few of which I wish to notice a little. First, it is declared that an important work shall be performed in the last days. Well, as it is admitted on all sides that we are living in the last days, which are here referred to by the Prophet, there is no need of my adducing evidence to establish that fact. This, then is a settled point.

Next he proceeds to tell us what that great work is that shall take place: viz. that the mountain of the Lord's house, or as the symbol of a mountain denotes—The Kingdom of God shall be established, and exalted above all the hills & mountains; or the kingdoms of this world. It shall be lifted above them all; and it shall break them all in pieces, and consume them. He then goes on to show what a tremendous rush there will be of the nations to this Kingdom for instruction, for deliverance &c. "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." Here he has taught us that there would be a revelation from God to these nations for them to obey: And this revelation would be through his people, or Zion.

The apostle then takes up the subject, and tells us that we are come unto this mount Zion, the city of the living God. He also admires us very kindly, to "See that ye refuse not him that speaketh." For if we do, there is less hope for us than for those who refused him that spake on earth.

For the fulfilment of these predictions, it is obvious to my mind that there must be new and living revelations, from the living God who dwells in this city. And as the judgments of God have already commenced rolling through the earth, in fulfillment of those revelations; some of which I have been permitted to hear; I now wish to present some extracts from the "Sacred Roll" for the benefit of the candid—those who have become disgusted with the present corrupt state of the world, and the professed church.

EXTRACT, pp 127, 128.

"And be it known unto all people, that it is much easier for them to find a fruitful travail in

this world, by yielding obedience to the cross of Christ, while they have strength and activity, of both soul and body, than it is for them to find it in eternity; for there they must pass from prison to prison, from one degree of suffering to another, seeking the mercy of God.

And for those who have once tasted the true gospel of Christ, and the good word of God, and of the powers of the world to come, and then turn back to serve their own corrupt natures, it would have been better for them never to have been born; for such crucify unto themselves the Son of God afresh.

But such as do not feel themselves called upon by the awakening flames of conviction, in their own consciences, to obey the law of gospel purity must return to the moral law of nature, saith the Lord, or they can not escape the heavy hand of my awful judgments.

I have not sent forth this Roll of solemn truth and warning, to threaten or terrify the inhabitants of earth; neither have I sent it forth for nought, or to be disregarded, trampled upon, and treated with scorn and contempt by any, either Monarchs, Kings or Princes; but those of you who believe it not, let it alone; and both time & eternity will convince you, from what source it was sent forth.

You shall be fully convinced, in the event; that it is not the invention of the people called Shakers, whose religion is so universally despised throughout the earth; nor the invention of man or woman: but in obedience to my imperative command, and that alone; was it sent forth unto you.

For the mortal instrument, whose hand I required to pen the words of this Roll and book, to the inhabitants of the earth, would sooner have laid down his life, than been compelled to draft what the Angel read, for mortal eyes to view, could he have been accepted of me, his God and Creator, in so doing.

But mortals are but worms of the dust; and whosoever shall refuse to do my will, are banished from my presence, to suffer in torment and anguish of soul.

But if they trust in me, and obey my voice, let the inhabitants of the earth to whom these warnings are sent, do as they may, they clear their own souls, saith the Lord."

X AN EXTRACT RELATIVE TO THE LAW OF NATURE. pp. 148-149.

"But the word of the Lord your God is, Return unto the moral law of nature: Propagate your own species according to the law of nature, "or cease to call on the name of your God for mercy, or upon the name of Christ for a saving gospel.

And all ye who stand as priests, or teachers of the people; teach ye this commandment of your God, respecting the law of nature, which commandment has been from of old. Indulge not in sexual intercourse, further than is necessary for the purpose of begetting your own offspring; Indulge not the sunken and sordid propensities of nature, for self gratification.

Teach your congregations to prepare, in obedience to meet Me in judgment, that in obedience they may receive at my hand of mercy, in the day that all flesh shall become as grass that withers, and the kingdoms of men as a shadow before me.

But [let] such as feel that they are called upon, by the light of that gospel dispensation established on earth in this their day, obey that light, and keep the law of grace.

But let not any soul seek for a refuge in the Zion of my likeness, or, in other words, let none who do not feel they are entitled upon by my Holy Spirit, to forsake all for the gospel's sake, seek to enter into that completed order of my new Heavens and new Earth, wherein dwelleth righteousness, now set up, no more to be overthrown."

* * * * *

"And what do I, the God of Heaven, behold spread over the domains of earth, but a religion said to have emanated from my blessed Son, whom I sent into the world to open the way of life, yet, possessing no power to save the soul from sin and death. And more than this, it admits of their staining their hands in the blood of their fellow creatures.

Have not many souls, in consequence of the

wickedness and abominations, bloodshed and carnage that they have seen practiced, and cloaked under the name of being sanctioned by a religion that originated from the Son of God, been induced in their spirits, to abhor the very name of a religion that would admit of such wickedness?

And have they not even been induced to believe that the whole is a deception, from beginning to end; and by that means, almost or quite deny the being of a God, or of any supernatural agency operating on the earth; or that there is any existence in eternity of future rewards and punishments after death?

Call not such a pretended religion, the religion of the Son of God. Blasphemy, in very deed, is recorded on my eternal records, against those who have light and understanding, and do this. But let it stand for the inventions of man; disgrace not the name of Christ with it. Nothing belongeth to Christ, my blessed Son, either in his first or in his second appearance, that is impure, unholy, cruel, wicked or unjust in any shape.

And it is my commandment unto you, all ye who stand as Pastors of the flock, that, as fast as ye can obtain these sacred volumes of my word, ye cause one to be kept in your pulpits; and often look thereto, and exhort the people to repentance; and, in your obedience, I will often cause a portion of my spirit to break out in your assemblies.

Dwell together in peace, and let harmony pervade your meetings. The GREAT I AM visiteth the earth with myriads of his Angels; yet, with your natural eyes ye behold them not; but, as you feel the wind, and see it not, so shall our Almighty Power yet be felt.

Say not within yourselves, "Our God delayeth his coming, and these pretended words of warning are all false, they are of man's invention."

For upon such, will I break forth as a thief in the night. Therefore prepare, all nations prepare, all people, for the God of Heaven will weigh you as the small dust of the balance; therefore, prepare, prepare ye for his coming."

"Beware therefore, lest that come upon you, which is spoken of in the prophets. Behold ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13: 40, 41.

Yours in Love, Farewell.

G. W. PEAVEY.

Letter From D. Richmond, and W. White.

Ballard Vale, Andover, Mass. Oct. 12, 1846.

BRO. JACOB:

We have been favored with a number of the "Day-Star" from a member of the United Society which pleased us very much. The position it occupies relative to Believers, and the Advent Brethren, with statements of progress, is very interesting to us; so we resolved to become contributors according to our means. We remit you \$1.00 and wish you to send us two copies of the paper.

There are but two of us in this place—we have families but our wives are in opposition. We were not Adventists prior to our uniting with Believers. We have journeyed through the Infidel school, commencing with "Socialism." We traveled through all the phases of gross unbelief, up to Ham Commonism, or "Concordism," alias refined unbelief, which was the last stepping-stone to our present position. In May last, reasoning together, we concluded there must be some uniting principle in the faith of Believers, which cemented its adherents in Love, and enables them to withstand all opposition, and to prosper; which was not possessed by us and our friends, (at least in the same degree,) for we failed in our every attempt to reduce our principles to practice. We decided to make them a visit: Accordingly we journeyed to Enfield, Conn., where we began to examine, in our way, for Love, Truth, and Goodness; calmly viewing the fruits of Shakerism in words, actions, and external arrangements; and endeavoring to look deeply into their souls for error, hidden craft, and hypocrisy; but we found,

to our great joy and gladness, that they had found and obtained the "pearl of great price" and that

this, firmly rooted and blossoming in their hearts is the source of their beautiful and simple harmony and love, and constituted the difference betwixt us and them, and the secret of their success. Seeing then the value of this "pearl," we resolved to purchase it, let the price be what it might. Feeling the presence of God and the truth of the Everlasting Gospel, we repented of and confessed our sins, and were received with heart-felt joy by our new brethren and sisters, into relationship with them: And now Bro. Jacobs we assure you, that we rejoice—having found our Father's house. We are truly with you in spirit, in your efforts to direct mistaken souls to the fountain of Eternal Love, Wisdom and Truth, through the Father & Mother of the New Creation. I will not intrude further on your time, so I now subscribe myself in poorest love, your brother,

DAVID.

May eternal blessedness crown your efforts.
Yours in Love, WILLIAM.

For the Day Star.

Harvard, Mass. Sept. 23, 1846.

BELOVED BROTHER:

I have copied the following letter from sister Mary Wood, as it goes to prove the fact as represented by friend Hall's testimony, to which she alludes; that when souls feel they are about to appear in the presence of God, (as they were expecting previous to the tenth of the 7th month,) they feel that nothing but purity and giving up all, will prepare them to see God. The fact that friend Hall's preaching, on that solemn occasion, led sister Mary (and others I believe,) to look to the people or church who live the virgin life, &c. should be held up to their view:—Yea, let them judge the spirit of their own testimony by the fruits, and how can they but convict themselves! As she is a person of acknowledged veracity, and well known among a large number of the Adventists, I think her testimony will be interesting to them. I hope she will excuse me for the liberty here taken.

With sincere desire that your paper, like the star of Bethlehem, may lead the wise and honest to the true Messiah, in this day of his glorious appearing,

I remain your brother.

LORENZO D. GROSVENOR.

Shaker Village, N. H. Sept. 22, 1846.

DEAR SISTERS:

As a favorable opportunity presents itself, I readily improve it in informing you that your kind note and song was gratefully received a few weeks since: And be assured it was perused with much interest, as I well recollect the short interview I had with you at Bro. Mason's in Groton.

Here permit me to say, that you then appeared indeed strange to my view; and although your singing interested me much, yet I little thought at that time that I should ever come up to those delectable mountains, or that Zion you sang about. Perhaps you recollect the songs,—I would like very much to hear them sung again: But to return: Supposing as I did, that the Adventists, or Millerites, (as they are called) were the Zion or true people of God, I had not the least thought that you were his people. Being prejudiced by the many slanderous reports concerning the Shakers, I inferred that you must be a very mysterious class of beings, and this I have found you to be within the past few months,—so mysterious that the children of this world cannot, with all their Logic and Theology, solve your mysteries. Yea, none but those who are willing to bear the cross of Christ, and walk in the path of self-denial, can comprehend the mysteries of the gospel of Salvation.

I might write much concerning my experience, and how God has led me step by step from the Congregational church, to Zion the City of our God, would time permit; but as it will not I will only give you a short sketch. I embraced the 43^d doctrine, so termed; and believed with all my heart that I should then see my Lord and be delivered from this world of sin and sorrow, but was

disappointed; still I held fast that which I had received, believing that though the Vision tariel, yet at the end it would speak and not lie. I heard the cry, "Come out of Babylon" and obeyed it, dissolving my connexion with the Methodist Episcopal Church, of which I was then a member. This was indeed trying, but my Heavenly Father strengthened me to press my way onward through opposition waxed hotter at every step, and trials surrounded me on every hand. As my parents & friends were opposed to the views presented by Bro. Miller, it made it exceedingly trying, but forward I must go, as I had set out for the Kingdom with a determination to inherit it, cost me what it might; and truly it has taken all, but I deem the sacrifice none too great for the Kingdom of Heaven; nay, I would not take an item of the offering from the altar.

A few days previous to the 10th of the 7th month I heard the doctrine of forsaking all, preached by Bro. Hall of Groton. Then were the seeds of Shakerism (as the world calls it) sown in my heart. But little did I think that it would eventually lead me to this despised people, but that testimony was too deeply implanted in my heart to be easily eradicated. O, the heart-searching preaching of that day is still ringing in my ears that every earthly tie must be broken; and this was the only door into the Heavenly Inheritance. Will you, when you see friend Hall, tell him that it was his testimony on forsaking all, and purity, that has led me to the Shakers. Tell him that I have maintained those principles ever since, and now feel that the requirements of the gospel are no less than at the time, when I was expecting my Lord in a few days.

But I must hasten to a close, as Bro. Enoch & Sister Electa will go in a short time: Please excuse the liberty I have taken in writing so freely about myself; as I thought you might like to know how I have been lead, and how it came that I received your testimony: Though I have not given you the particulars, yet I think you will understand that I received the faith of Believers at the time I have alluded to.

I truly feel that my Heavenly Father has led me through many a conflict sore, to Zion, where Peace, Love, and Purity reigns; for which I shall have reason to praise Him through all eternity.

And now again I thank you for the song you sent me for I very often find it appropriate to my case. Be so kind as to receive my unfeigned love, and impart a portion of it to the brethren and sisters, for they all seem very near to me. *

Please excuse all imperfections as I have written in haste. I shall be happy to hear from you again.

MARY M. WOOD.

To Sisters Catharine and
Betsy Hall, Harvard, Mass.

THE DAY-STAR.

X UNION VILLAGE, NOV. 7, 1846.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE
WELL ABLE TO OVERCOME IT.—Num. 13: 30.

EASTERN TOUR.

As our eastern tour is now concluded, and we are once more at home, in the bosom of a family bound together by ties far more pure and loyal than nature ever knew, we will briefly recount some of the most important incidents of our journey, beginning where we left off in the last number. I will here take the opportunity again to return my sincere thanks to the friends at Canterbury, for giving me free ingress to their printing office—furnishing help & materials gratis, for publishing the last number of the "Star;" and to the friends generally for their liberal help in defraying the expences of our journey.

The public meeting alluded to, to be held in Canterbury on the 20th of Sept., was not a large one, as the notice was only sent to such persons as we supposed would be interested in the testimony of the gospel of salvation. The spectators appeared to listen with candor, which is the most that can be said at present. In this heart searching, and soul purifying work, we can not tell the popular story of hundreds and thousands being converted in a day; but

we can testify that our Saviour uttered truth when he said, "Strait is the gate and narrow the way that leadeth unto Life, and few there be that find it." O solemn thought! Few indeed of all the millions of earth, are willing to sacrifice every thing which belongs to a depraved nature, upon the altar of obedience to Christ,

We had most cheering and interesting interviews with the different families in Canterbury, in their social family meetings, and received from them many tokens of the gospel's refining work, in poetry and prose, which we shall be able to deal out from time to time, to those who can feast upon such precious gifts.

On Wednesday, Sept. 23d, we took leave of the north Family, and as our conveyance moved away from the house the Elder sister, Maria, with her numerous family who had gathered around the wagon, raised their voices in a sweet, solemn, farewell song, till it seemed as though attendant angels caught up the dying strains, and kindled afresh around us, the living chorus, long after that vision of peace had faded from our natural vision.

Let Theologians speculate, and vain aspirants for fleshly notice dogmatise upon systems of religion if they will: yet it will be long before they can disprove the fact that Believers at Canterbury furnish to the world, and to all men, the very evidences by which Christ said his disciples should be known. *They love one another.*

We arrived at Boston on the evening of the same day we left Canterbury, and put up at the house of sister Hodge, who received us as the messengers of Christ. She had previously received the gospel testimony, and seemed to be happy in hope of soon being able to find her home in the Zion of God. Bro. Goodhue, the natural brother of sister Hodge, had also candidly entered upon the work of investigation. We had a little social meeting at sister Hodge's in the evening. Bro. Charles Burlingham, formerly a correspondent of the "Star" was present, but so full of knowledge in his way, that he appeared very uncomfortable. So far from coming into union with those who prove their discipleship to Christ by their love for each other; he seemed to have hard work to live comfortably with himself. There were some others—a Bro. Clough among the number, who were filled up and running over with messages from God, as they said, for me and others; so there was no room for a message to them, from either heaven or earth. By close questioning I could gain no evidence but what these persons were all living after the course of this world. They furnished no marks by which to distinguish them as the disciples of Christ, any more than the 666 sectarian Babel, around them.

HARVARD

Bro. Goodhue, and sister Hodge, accompanied us to Harvard. This is also a very lovely branch of the true and Living Vine. There are a considerable number of the Adventists who have visited this society, some of whom have proved the tree to be good by the fruit it bears—Love, "not in word and tongue, but in deed and in truth." I believe some of the number have found their relationship to the body, and others are searching.

We had opportunity of visiting the different families on Friday and Saturday, and also the two families at Shirley, about 7 miles distant. They all furnished evidence of belonging to the invulnerable army of Gideonites—not the proud army of 32000, but the chosen 300 water leppers, who could all agree to do it, without a detailed argument, a stereotyped theory, or a special message.

The public meeting was held on Sunday, Sept. 27th, according to previous notice, at the Believers meeting house, where we had a large congregation—more than could conveniently gain access. Some of them came a long distance—one Stage Coach load from Groton, and one from Lowell. A considerable company of the Adventists tarried to the afternoon meeting, where we had a very blessed interview. Some correspondent at Harvard will probably soon favor our readers with a history of things at that place:—The prospects of many poor wanderers gathering home to the Zion of God, seemed to be cheering.

On Monday the 28th we continued our journey westward—by Rail road to Fitchburg, and by Stage to Brattleboro, Vt. —We visited our relatives in Wilmington, Whitingham, and Bannington; and they all seemed to be happily disappointed, and even much gratified at our apparent sanity and sobriety, after having been so extensively deranged and deluded by the newspapers last winter.

WATERVILLE.

We visited the Society of Believers again at this place on Friday Oct. 8d, and remained with them over the fol-

lowing Sabbath. An invitation was sent to the Adventists at Troy and Albany, and a public meeting appointed for Sunday. A goodly number were present, and the prejudices of the Adventists seemed to be almost entirely removed after having listened to the scripture evidences establishing the point that the present work is of God, and in harmony with the Bible view of the exciting movement in 1843 & 4. There are some few of these brethren who could no longer be satisfied with a religion of talk, who have taken up their crosses and complied with the first conditions of discipleship to Christ by forsaking all. Their reasoning has not been upon the platform of the ancient Pharisees who said "Can any good thing come out of Nazareth? nor like that of modern ones who make the same enquiry concerning *Toad Lane*; but seeing the work—every part of it opposed to a corrupt heart, and a selfish will, and testing it by the fundamental principle laid down by Christ,—"by their fruits ye shall know them," there was but one safe conclusion to which they could come. The work was of God or the devil—from heaven or hell; and as an aged brother once said, they had been acquainted with devils and the works of devils, for a great portion of their previous life, and they never knew devils to preach any such doctrines, or bear any such crosses; therefore the tongue of slander, or the jangling of opposers, could no longer deter them from engaging in this work. Here we met Bro. Geo. W. Penney, heartily engaged in the gospel work. His home at present is in the Society at Canterbury, N.H. but he is now making a tour among his friends in Vt. & N.Y. and we expect soon to hear from him, and the results of his labor.

A younger sister of Electa, who had accompanied us to this place, (with the design of going with us to Ohio,) turned back again to Vt. She had never before visited a Society of Believers. She said she had never before seen so many pleasant faces in one company, and that they were at least obeying the commandment, "Little children, love one another." She however thought the influences were such that she would be as likely to fall a prey to them as we, and that it would be wrong to place herself within the reach of temptation. After the above admissions, to whom do you suppose she would pray to be delivered from temptation?

On Monday Oct. 8th, we continued our journey by the way of New York, to

PHILADELPHIA.

We tarried here over one night only, and had an agreeable meeting with a little company of brethren and sisters, who are making their final settlement with "the world, the flesh, and the devil;" and preparing to go up to Zion. They hold their meetings regularly, and once in the week they join "in the dance, both old men and young together," and their souls are "like a watered garden."

MIDDLETON, PA.

We spent one day in this place—put up at the house of Bro. Walbron, where we were kindly received. The company of Adventists here are small, and but few any marks remaining with them by which they can be distinguished from the sects around them—destitute of the gospel fruits. The most of them have joined with Bro. Storrs in his views of the literal return of the Jews to Palestine, &c, building again the fleshly carnal fabric which once they helped to destroy. All the theories they had, together with what I was able to furnish them, it is to be feared, will not lead them to bear the cross of Christ, and lead the life of purity and holiness which he led.

On Thursday Oct. 9th we resumed our journey by the way of Harrisburg, crossing the Alleghany at Hollidaysburg and Johnstown,—thence to Pittsburgh, and from thence to Wheeling, Va. by Stage, (in consequence of low water) where we tarried two days for a boat, and did not reach home till the 19th inst.

A number of changes have taken place in our family since we left. Upwards of 30 have been added to its number since June last. Bro. S. G. Strong and family, (Maria and her sister,) have come home since our return: After having passed through diversified scenes of public life—in church and state—14 years Clerk of the Court of common pleas, 16 years Clerk of the Supreme court, and 6 years an associate Judge in Union Co., he has finally come to share his potage, (as Owen calls it) with his brethren, because he was able to judge the difference between self-interest & self-will, and Gospel Love and union.

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¶ The delay of the paper has been that the Printing-office might be set in order. Another No. in about 2 weeks.

¶ Receipts, letters, &c, in next number.

THE DAY-STAR.

"Any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

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E. JACOBS.—Editor & Publisher:

THE "OLD MAN."

The following lines were composed by Bro. John Kaine of Canterbury, N. H. illustrative of his experience after having connected himself with the society of Believers in that place. We bespeak for it a practical perusal, especially by those who have so much trouble with the faults of others, that they have little time to look after their own.

I have a great work in which I'm attending,
The old to make new—the new to be healing;
The old man to kill, the new one to nourish—
My will to subdue before I can flourish,
The old man is down and on I am holding,
Tho' stoutly he kicks and loudly he's scolding;
I turn a deaf ear to such kind of gabble,
Nor will I unclench or let go my grapple.

I am furnished with cords—these cords I am winding,
An limb after limb I mean to be binding;
I too have a gag and mean to be choking,
Whenever he speaks that which is provoking.
The old man is strong but I've one that's stronger,
To help me to fight, and will awhile longer;
If I can't true and use every weapon,
And don't turn my back this good cause in cheapea.

Sometimes he is still and seems to be sleeping,
But 'fore I'm aware he'll slyly be creepug,
And try to arise and take a bold station,
And plead for his life and justification.
Not what is the use? I'll give him no quarter!
My purpose is fixed—he's doomed to be slaughtered;
And if he is tough nory yields to deadly's clenches
To die all at once, I'll kill him by jubes.

Atter-on hell'll try and argue the matter;
And then try to coax, nor scruple to flatter;
Hut from my strength, I'm bent on requital,
I'll make a bold thrust and stab at his vitals:
But here he is quick the weapons to parry,
And if he can't reign he's determined to worry;
So this I must do, his hands I'll be tying,
And if I can't kill, I'll keep him a dyng.

Sometimes with my scail the old man I'm threshing,
Sometimes with my sword I'm cutting and slashing;
And with a full stroke the Agg's I'm hewin.
And nothing I'll spare that needs a subduing.
My new man is young, but when he is older,
I hope he'll grow stronger, grow wiser and bolder,
To fight the old man and keep him down under;
Bisolve every tie or cut them a-sunder.

That I may have strength to break every fetter,
And as I proceed I'll try to grow better;
To wash out the stains and make my robe whiter,
To win a fair crown that always grows brighter.
And if this my method can help any others
Who've come to the struggle, either sisters or brothers;
They're welcome to try it with this information,
That I've found it useful in satan's starvation.

JOHN KAIN.

March, 1845.

THE WORSHIP OF GOD.

Remarks on the Worship of God: the origin, practice and reasonableness of Dancing, as an act of Divine Worship.

The subject of religious worship has excited the attention of all nations, of all religions, throughout all ages of the world. Perhaps there is no subject on which there has existed a greater diversity of sentiment. Even among those who profess the christian religion, the great variety of opinions would seem to indicate to an impartial observer, that almost every different denomination believed in a different God, and expected to be saved by a different Savior, and to enjoy a different Heaven.

This great diversity of opinion, on a subject of such infinite importance to all, is certainly a most conclusive evidence of the great deficiency of the Spirit of God among christian professors, and of their ignorance of his true character and most acceptable worship. In former days, this diversity of sentiment was the occasion of great contentions and persecutions; but since the principles of civil and religious liberty have had a prevailing influence, and the spirit of persecution has lost its tyrannical power, modern christians profess great charity and forbearance towards each other; but still the same difference of religious sentiment prevails, and there are still many ways of performing religious worship.

When Jesus Christ was on earth, he prayed for his followers, that they might be one with him, as he was one with the Father. "As thou, Father, art in me, and I in thee, that they also may be one in us." And again: "that they may be one, even as we are one." [John 17: 21, 22.] And the apostle Paul to the Ephesians, testifies that there is, "One Lord, one faith, one baptism, one God and Father of all." [Eph. 4:5, 6.] If then there is but one God, one Lord, one faith and one baptism; and if Christ is one with the Father, and his people are one with him; how is it that those who profess to be his people, at the present day, are so divided into sects and parties! Surely Christ's true followers cannot be divided; they are one with him, as he is one with the Father.

Again: Jesus Christ testified, saying, "I am the way, and the truth, and the life." [John 14: 6.] He did not say, "I am one of the ways;" but, "I am the way." Again he said; "God is Spirit; and they that worship him, must worship in spirit and in truth" [John 4: 24.] How then is it possible that the one spirit of God, which is in Christ, who teaches us to worship in spirit and in truth, should at the same time, teach christians so many different opinions, and direct and establish so many different ways of worship, as the result of these different opinions? Surely no true christian, who knows any thing of the Spirit of God, can ever suppose this to be the case; and if not, then we would ask, who has taught these opinions, and directed and established all these ways of worship?

The Spirit of God and of Christ, which is one, necessarily leads to a oneness, both in doctrine & in worship; but the various doctrines and modes of worship among the various sets of professing christians, instead of uniting souls in the Spirit of Christ, produce a contrary effect. They tend much more to scatter and divide; and hence the increasing divisions and separations that are continually taking place, from time to time, among those who call themselves christians.

"It is vain do they worship me, teaching for doctrine the commandments of men." [Mat. xv. 9.] And so long as their systems of religious doctrine and worship are of human invention, so long will they worship in vain. The only worship which is, or ever can be acceptable to God, is that which is performed in obedience to his will. Therefore, the first object of every rational soul ought to be, to know the will of God, and to do it. "If any man will do his will, he shall know the doctrine, whether it be of God." [John vii. 17.]

In the early ages of mankind, after the fall, it does not appear that there was any established order of worship given; but those whose hearts were turned to honor the living and true God, worshipped him by their true obedience in those things which he commanded them. Thus Enoch, Noah, and the rest of the early patriarchs, served God; and thus Abraham, Isaac, Jacob, Moses and the prophets in after ages, served God. And though they frequently offered sacrifices and burnt offerings; yet it was done in obedience to the will of God; otherwise their offerings could not have been accepted.

After the children of Israel were brought out

of the land of Egypt, they, as a body of people, a chosen generation, served God by their obedience to those ordinances which God gave to Moses for their protection. This was the established worship of the children of Israel; and this continued with all who were obedient to the will of God, till the coming of Jesus Christ. A short time previous to the ministration of Jesus Christ, John the Baptist was sent to preach repentance and baptize with water; and all who received this testimony, and were obedient to it, honored God by confessing their sins and receiving the baptism of water, which was a figure of the baptism of the Holy Ghost, which was to follow, as the true baptism, of Christ.

But during the dispensation of Moses, through all the law and the prophets, it is worthy of particular remark, that God would not accept the offerings of those who were disobedient, but severely reproved them by the mouth of the prophets. "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are enraptores! Bring no more vain oblations; to what purpose is the multitude of your sacrifices unto me! saith the Lord: when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." Isa. i. 1, 11, 13, 15. These, and many other severe reproofs, clearly show that God would not accept an offering from those who were disobedient and sinful, even though the offering in other respects were conformable to his Divine Institution. And so it is in the present day; God never will accept any kind of offering, nor any manner of worship, from those who live in disobedience to his will, and knowingly commit sin.

When Jesus Christ came, he served God by doing his will in all things; he faithfully finished the work which the Father gave him to do. The apostles also, and the primitive christians, who were faithful to obey the law of Christ, worshipped God as they were moved and directed by his spirit; and by their perfect obedience they found justification before God.

But as the Kingdom of Christ was not permanently established on earth, at that time, though the work of his Kingdom was begun, and the foundation of his church was laid, yet the time had not arrived, nor was the way prepared for a permanent establishment; therefore no particular order of religious worship could be fully established in that day; and indeed, if any such had been given, it would undoubtedly have shared the fate of those institutions which were given, that is, it would have been shamefully corrupted or utterly destroyed by the wicked works of Antichrist, which soon followed. But while the primitive christians stood faithful in their calling, they assembled themselves together, and worshipped God in prayer, vocal or silent; in praise and thanksgiving; in exhortations to faithfulness, in feasts of charity, by which they expressed their love and union to each other; in prophesying and speaking with new tongues, and in such other acts of worship as they were led into by the operations of the Holy Spirit.

This various kind of worship, excepting perhaps some of the apostolic gifts, continued, mostly, with all the true witnesses, who followed the dictates of the Spirit of Truth, through all the long and gloomy reign of Antichristian darkness, until near the time of Christ's second appearing.

At this time, there were many who felt themselves involved in a night of spiritual darkness, in which they saw that the great body of christian professors, instead of being led by the influence of the Holy Spirit, had become the blind and bigoted slaves of human creeds and human ceremonies, and were led and governed by worldly wisdom and ecclesiastical policy, under the power of Antichrist. Under a sorrowful impression of this truth, they chose to disown their own

eral wisdom and judgment, in regard to spiritual things, as being liable to lead them into the same dead formalities, and to rally on the influence of the Holy Spirit to guide and direct them in the worship of God. Hence they performed no acts of worship, except, as they were involuntarily moved to perform by the influence of the Spirit of Life from God.

A number of these faithful souls, having united themselves together, and being thus separated from the lifeless formulas and fruitless ceremonies of human invention, and feeling wholly dependent on the gift of God, devoted themselves to his will, determined to follow no guide short of a clear manifestation of Divine light. Hence the light of Divine truth, and the operations of Divine power increased among them, until they were involuntarily led, by the mighty power of God, to go forth and worship in the dance. The apostolic gifts were also renewed in their full power; so that "they spake with new tongues and prophesied." In these operations, they were filled with melodious and heavenly songs, especially while under the operation of dancing. These involuntary operations of singing and dancing were repeated, from time to time, in their assemblies, though often intermixed with other spiritual gifts, till, by Divine revelation, they became an established exercise in the worship of God.

Thus the exercise of dancing in the worship of God, was brought to light, not as an exercise of human invention, instituted by human authority; but as a manifestation of the will of God, through the special operations of his Divine Power.

This exercise was expressly pointed out by the law and the prophets, as the peculiar manner of worship to be established among God's people in the latter day. As the great and last display of God's grace to fallen man, and the peculiar mode of religious worship attending it, were to be introduced through the female; so it is worthy of remark, that under the law and the prophets, both the example and the promise were, in a peculiar manner, prefigured in the female.

When the children of Israel were delivered from their Egyptian bondage, (which was a striking figure of the redemption of God's people from the dominion of sin,) Moses and the children of Israel sang unto the Lord a song of thanksgiving for their deliverance. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." [Exod. xv. 20.] Also, when Jephthah returned from his victory over the children of Ammon, "his daughter came out to meet him with timbrels and with dances." [Judg. xi. 34.] So also, after the victory of David and the Israelites over Goliath and the Philistine armies, "The women came out of all the cities of Israel singing and dancing." [1 Sam. xviii. 6.] And again; at the yearly feast of the Lord in Shiloh, the daughters of Shiloh came out "to dance in dances." And when the ark of God was removed and established in the city of David, the occasion was celebrated by the same exercise; David and all Israel danced before the Lord.

It appears evident that dancing was practised among the children of Israel, on all joyful occasions, and especially on obtaining a victory over their enemies; which was a figurative manifestation of the manner in which the true followers of Christ were to be called to worship God, and manifest their joy in the latter day, in their victory over the powers of darkness. And as this kind of worship was acceptable to God in that day, and was the highest expression of joy and thankfulness that could be used on such extraordinary occasions; so it was not only a most striking figure of the joy and triumph of the saints in the latter day, but an evident example of the most expressive kind of worship in which they can unitedly exercise the faculties of soul and body, in the service of God.

In consequence of the captivity of the Israelites in Babylon, they were deprived of this sacred exercise, and, like the vessels of the sanctuary it was profaned by the wicked, in the service of the Devil. Hence the lamentation of the prophet Jeremiah; "The joy of our heart is ceased;

our dance is turned into mourning." [Lam. v. 18.] And though this kind of worship was abused in the idolatrous revels of the wicked; yet a promise was given that it should be restored in the latter day. And it is worthy of remark, that this promise is particularly connected with the promises which allude to the restoration of the church, and the latter day of glory.

Thus saith the Lord, by the prophet Jeremiah; "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travails with child together: a great company shall return thither." [Jer. xxxi.] Here is a particular allusion to the operations of the Gospel of Christ, in his second appearing, which was to be made manifest in calling lost souls from the various quarters where they were scattered, and gathering them in place of peace and safety, where they were to enjoy the benefits of the gospel, in a united body.

And again: "They shall come with weeping, and with supplications will I load them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble." This implies that, forsaking the former course of their lives, they were to come as humble penitents, imploring the mercy of God, and seeking salvation from sin. By the rivers of waters, is to be understood, the refreshing streams of eternal life, which will cleanse, purify and refresh the soul that receives the benefit of them. By walking in a straight way, wherein they shall not stumble, implies that the way will be so perfectly plain, clear and certain, that no one can doubt the safety of it, nor stumble into any darkness or uncertainty while he keeps in it; and being a way of perfect righteousness, it cannot possibly admit anything that is sinful or wrong.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord.—Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness saith the Lord."

What can be more plain and clear to the point than these declarations of the prophet? What words could describe with more certainty, not only the fullness of joy, comfort and satisfaction of those who should come into this plain and perfect way, but also the divine exercises, and very manner of worship in which they would be engaged! The term virgin, signifies purity; and this prediction of the prophet was evidently intended to imply, that those who should be called to this glorious work, and enjoy these blessed privileges, must be a pure people. Hence, "both young and old," being characterized by the title virgin, must possess purity of heart, and live a virgin life.

We are aware that a strong prejudice prevails against the exercise of dancing, as an act of divine worship, in consequence of its having been for many ages, perverted to the service of the wicked. Hence it is considered by many as, at best, but a vain recreation, much more calculated to gratify the levity of giddy, thoughtless mortals, and to divert the mind from sober reflections, than to enliven the devotional feelings of the heart, and promote the solid enjoyments of the christian. Therefore they judge it altogether unreasonable and inconsistent to suppose it can be acceptable to God, as an act of divine worship. But we would seriously ask whether the same objections will not operate, still more forcibly, against singing, as an act of divine worship!

It is a well known fact, that every created tenant, pertaining to fallen man, which was designed for the service of God, has been perverted and abused to vain, foolish and wicked purposes; and perhaps none more generally so than that of singing. Music, unconnected with dancing, is doubtless much more generally used, as an amusement of the wicked: besides, as it is the very life of dancing, it must, at least, be equally reprehensible in that view alone.

But this is not all. The talents of poetry and music, exclusive of their connection with dancing, are still far more abused by being devoted to base purposes.

Is there a single base passion or evil propensity in human nature, which has not been more or less excited, indulged and gratified by means of poetical and musical compositions? How often have the angry passions been roused by war songs, and urged mankind to actual butchery, blood and slaughter? How often have the lascivious passions been excited and indulged by obscene songs!—How often is morality set at nought, and piety and religion abused, yea, and the name of God and all sacred things blasphemed by the wicked, in their profane songs! How often has vice been exalted, and virtue depressed—yea, how often has the virtuous mind been robbed of its innocence, and villainy emboldened in crimes, by songs calculated and used for those very purposes! Do not the revels of drunkards and profane swearers often owe their excesses to their bacchanalian songs, as well as their bottles?

In short, have not thefts, robberies and murders, and indeed every species of villainy, been much more excited and encouraged by music than by dancing! And yet music has been encouraged and practiced, as a part of divine worship, by nearly all denominations, while dancing has been condemned and excluded. But upon what principle? Why truly upon this; that dancing cannot be an acceptable mode of worship, because it is practiced in the carnal recreations of the wicked! Thus man assumes the right of deciding in what manner God shall be worshipped. But will God acknowledge such a decision as this? And must the followers of Christ, in compliance with this decision, bury a portion of their talents in the earth, which were given for the service of God, because the wicked have profanely abused such like talents, in the service of the Devil? Does such a decision appear honorable to the wisdom of man, even upon the supposition that he has a right to decide in what manner God shall be worshipped? Is it not rather a glaring evidence of the total insufficiency of human sagacity to regulate those things which belong to Divine wisdom!

God has created man an active, intelligent being, possessing important powers and faculties, capable of serving himself according to his needs and circumstances; and he is required to devote these powers and faculties to the service of God. To devote only a part to the service of God, is to render an imperfect service, which God will not accept. Man is required to love God with all his heart, soul, mind and strength. Every faculty must therefore be devoted to the love of God; but it is in vain to talk of loving God with all the faculties, without serving him with all the faculties: for no man who truly loves God with all his faculties, can refrain from devoting all to his service; and he who is unwilling to devote all to the service of God, can never devote all to his love.

(To be Continued.)

Letter From Brother N. G. Strong,
Union Village, Oct. 13, 1846.

BRO. ENOCH:

With sensations peculiar to that of a child, I address to you this short notice. After having passed through the diversified scenes of a life somewhat of a public nature, for the past twenty years; and particularly, after having passed through the trying scenes attendant upon all such as had embraced the Advent faith, to come down and become as a little child, and be willing to receive the Kingdom as a little child, is indeed an astonishment to myself. But I have learned that the wisdom of this world is foolishness with God; therefore, I have become willing to be counted a fool for the gospel's sake, and to humble myself as a little child, that I may grow up into the stature of a perfect man in Christ. I have therefore consented, (and rejoice at the privilege,) to unite with the Body of Believers, where there is but "one body, and one spirit; even as we are called in one hope of our calling; one Lord, one faith, & one baptism: And this body is by the world called "shakers."

SILAS. G. STRONG.

THE DAY-STAR.

UNION VILLAGE, NOV 21 1846.

Since issuing our last number, we have been to Cincinnati, and attended a meeting of the Adventists. They still extend the hand of friendship to us; though many of them squirm when the doctrine of the Cross is presented to them. Some were desirous that I should come back and live with them:—I shall be happy to live with them when they get so they can live together on the Gospel plan; and when they furnish evidence that they love one another better than the people where I live, I will come and live with them.

We have learned that Bro. John Hobart had returned from a visit to his family, near Indianapolis, and that his wife and two children have returned with him. If John did not "Come to Zion with songs" last spring, he undoubtedly has this time. We should love to be at White-water to rejoice with him.

LECTURES AT ENFIELD.

In view of the solicitations to publish the lectures delivered at the Camp-meeting at Enfield, Ct. on Sunday August 16th, I will proceed to set forth the substance of them as well as I can, by the aid of some very imperfect notes which were made at the time—the lectures for the most part being extempore. On some points they will be abbreviated, and upon others extended, with additional illustrations.

INTRODUCTION.

Every individual who feels the worth of their being and the weight of their accountability to their Creator, will pursue the path of truth wherever it may lead them; and when they have found its habitation, they will make it their dwelling place, joyfully embracing its instructions. The sacrifice of every earthly good is made to obtain it—every other field is sold to purchase the one where the hidden treasure lies. Joys which spring up for a day are readily exchanged, by those who seek Wisdom from above, for those joys which are lasting as Eternity, and immutable as the Throne of God. Truth is not dependent for advocates, God having chosen his people for its depository, and guarded them around as with a wall of living fire:—Knowing the treachery of poor fallen nature, he established a system of religion for His people, which could be detected at a glance from the religions of all other people. "Let your light so shine that others seeing your good works may glorify your Father which is in heaven." It is a system developed by good works, and never without them; therefore whatever theories rise or fall, God's system of truth, established among his people, will forever bear its own weight.

In order to arrive at a proper understanding of the principle of truth, at least two fundamental errors, must be removed out of the way:—First, that it may be found out by theorizing; and Second, that the soul who honestly pursues it, with all the faculties God has given him, may fail of his object.

In regard to the first of these errors it may be remarked, that in these days of deception, every man who has it fixed in his mind to pursue a safe course in treasuring earthly good, takes nothing upon a mere say so.—Nothing short of a practical demonstration, answers his purpose,

If a man brings to your town a threshing-machine—places it in the public high way, and sets it in motion to draw up his cart-horses by threshing out imaginary bundles of wheat, he may find purchasers for his machine among those who have never been cheated by theorizing; but never among those who have acquired knowledge by experience: The safe calculator is not satisfied with being told where the wheat goes in, and where it comes out, and how it is separated from the straw and chaff—he wants to see it done. When the thing has been demonstrated in that manner, he knows he has not to suffer the mortification of a failure. Furthermore, the man who practices no deception in his line of business, becomes appreciated for his honesty, and generally has as much as he can attend to at home. When tools do not answer the purpose for which they were designed, they are laid aside to make room for those that will. These are simple, yet unchangeable principles, long established, proving the utter uselessness of all theories without a practical application. If men have learned as much wisdom as this is the inferior operations of this world, How is it that the mass of the professedly Christian

world have been duped into a religion of theory, & theory alone? It is useless to attempt longer to conceal the fact that modern infidelity is casting a blash upon the face of the religion of the sects of the present age. Trace it through all its walks of public and private life—follow it in its various windings—trace it behind every screen, and pour light into every dark corner of its operations—look into its most secret cloisters and tell me of the daily cross borne by the modern sectarians, that is not also borne by the modern Infidel:—Tell me what part of the life and character of Christ is exemplified by the one, that is not also exemplified by the other.

Of what avail then are all the musty piles of "Sound Theology"? If they have made mankind no better, they are condemned by the Law of Christ, "By their fruits [not theories] shall ye know them." A man is rewarded according to the principle of honesty which he obeys, not according to what he believes only.

The course uniformly pursued by apostates, may be adduced as further evidence that truth is not known by theorizing. While they were living in peace and love with their brethren—maintaining the purity and holiness of the Christian character as set forth by Jesus Christ the Christians pattern, they had no quarrel with their theory;—they yielded none of their doctrines:—They had no fault with their brethren upon points of belief. Their faith was held sacred till they became transgressors—till the laws of purity became violated, and they lost their union with the people of God. Then, all at once they make the discovery, that the doctrines which they have hitherto trusted, are heretical in the extreme, and ought to be exposed. As a further consequence "their eyes are opened" to know good and evil; and any thing in the shape of doctrine, will suit them better now, than that which they held when they knew the good only. They can be seduced upon theories, with ease. If they only go against the old one, they will swallow as many as you can bring;—like the young robin before its eyes are open; it greedily takes down all you put in its mouth, the poison spider not excepted.

This matter need be pursued no farther, for the principle has long since been established by Christ, that the tree is known by its fruit, and not the fruit by the tree. The world was never to be left without his work and his people; and knowing that every honest soul would seek after both till they had found them, this rule was given by which they were to be known; "By their fruits ye shall know them;" and "by this shall all men know that ye are my disciples if ye have love one to another."

The second error, viz. that the soul who honestly seeks the truth may fail of his object; opposes God to be less mindful of his children, than poor erring mortals are of theirs: While the declaration of Christ is, "the very hairs of your head are all numbered." When the human heart is honestly laid open, and God is permitted to do his own work; it is then that we have the satisfaction of knowing that the treasures of heaven are within our grasp. A willing mind, is the condition; "For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

"A good man out of the good treasure of his heart, bringeth forth good things." Mat. 12: 35. God has made abundant provision for storing the treasure-house of the good man. "If ye then be evil know how to give good gifts to your children. How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" And the prerogative of this Holy Spirit is, to lead its possessor into all truth, and impart a knowledge of things to come. To obtain a knowledge of the truth, a determined spirit of obedience to all the requirements of God, as fast and as far as made known, is indispensable.

THE FOUNTAIN OF TRUTH.

Let it be repeated, that God, and He alone, is the Great Fountain from which all truth emanates. There can be no truth without God for its author. Before narrow minds can expect us to believe that the whole will of the Great Creator of the Universe, (so far as he has designed it should be made known to beings created in his own image,) is shut up within the compass of a bound volume, they ought to consider it a reasonable request, when we ask for some faint evidence, at least, from that volume to prove that the fountain of truth ceased to flow 1800 years ago, or that God then put an end to all future revelations of his will, which can be relied upon. Has any such embargo been laid upon the Throne of God? Where is the document? How does it read? Till you furnish answers to these questions we will keep our places upon the Rock of

Revelation, where Christ told Peter he would build His Church, so that the gates of hell should not prevail against it. When you and your posterity have failed to find an answer to the above question, with which you can satisfy yourselves, God will still be glorified in teaching his people as he has ever promised to do; by his Holy Spirit. While we dearly love, and ardently cherish the revelations recorded in the Bible, it is the revelations of the present time that constitutes our "daily bread." And the only evidence we can have of the correctness of the revelation aside from the witness of the Spirit, is when it comes through temples purified as Christ is pure. I understand the Word of God to be indestructible; and if all the Bibles in this land were burned by Papists and Pagans, or libelled by Protestants, not a particle of truth would be lost; though Scribes and Pharisees would be in as much of a quandary as the Soothsayers were when required to tell Nebuchadnezzar's forgotten dream, as well as give the interpretation.

The heavens themselves may fail, yet the Word of God will not. "The worlds were framed by the Word of God." Heb. 11: 3. "Thy Word have I hid in my heart." Ps. 119: 11. "Thy Word is Truth." John 17: 17. "I have given them thy Word," said Jesus; and if the depository of God's Word has been removed from his people, to a book; it is not God that has done it. While we cherish recorded revelations, we remember that the way in which they came to us, was by holy men speaking as they were moved by the Holy Ghost; (2 Pet. 1: 21.) I care not what systems of opposition the craftiness of men may bring forth; it remains infallibly certain that the system which will overthrow or obscure the present living revelation, is capable also, of capturing all the revelations of the past: So our only opposition on this score, is reduced to open infidelity, or a denial of all revelation; and the conflict of anti-christ unmasked.

It will be readily acknowledged that if we had a rule by which we might know the spirit which indicted the Bible, that spirit would be a safe guide for the Christian. It is nothing short of that spirit which God has placed for our guide. As many as are his children are led by his Spirit. If we are told that the Bible is that spirit because it is written, "The words that I speak unto you, they are Spirit" &c, show us some of the works of that spirit, and the medium of its operations as there recorded. We will follow this matter no further at present, and have only introduced it for the purpose of finding the truth upon a few important points, interesting to all who hope for the salvation of their souls:—And in order to avoid every unnecessary issue with stereotyped opinions, we will confine ourselves for the present, to that class of evidences, the authenticity of which few will question.

THE KINGDOM OF GOD.

We want the truth about the Kingdom of God, predicted by the prophets to be set up in the last days.

In Dan. Ch. 2: we have the anti-Christian governments (not territory) of this world set forth under the figure of a "great image whose brightness was excellent, and the form thereof terrible." These governments or kingdoms are represented as being all displaced by another Government, coming out of its obscurity in an unnatural manner, or "without hands"—symbolised by a "Stone"—the very least part of a mountain or government, and which finally became a Great Mountain, or Government, and filled the whole earth. It is first small, and comes in contact with the other governments in a manner totally opposed to all natural warfare. "It smote the image on the feet"—the lowest place; not pretending, Goliath like, to cope with the image in point of stature, as the other kingdoms had done with each other. This is the way all God's works are wrought, and the way in which the wisdom of man becomes foolishness with him.

The subjects of this Kingdom are the people of the God of heaven, (ver. 44) and from them the kingdom is never to be taken. While the fate of earthly kingdoms has been (after progressing to the zenith of human greatness,) to wax and wane—never holding a permanent place for any length of time; this kingdom is to remain, and of the increase of its government and peace there is to be no end, upon the throne of David, to order and establish it with Justice and Judgment henceforth forever.

In order to know what it is that marks the end of the prophetic paroxysm in the prophecy of Daniel, look at this kingdom prefigured by "a stone" where it is first introduced in prophecy. In Gen. Ch. 49: Jacob, in telling his sons "that which should befall them in the last days," introduces the "Shiloh" "the head of the body—the Church," as

coming forth, first, out of the tribe of Judah, (ver. 10) and then, as "the Shepherd, the Stone of Israel," arising out of the tribe of Joseph—the one who was "separated from his brethren." (ver. 22-25.) If it be objected that this Shepherd—this body, or "perfect man," constituted of different members, is not from the tribe of Joseph, but from the God of Jacob, (as the reading of ver. 24 is in parenthesis,) turn to Deut. 33: 13-17, where the Shepherd or "Stone" that was to arise from this tribe, is plainly proved to be the "ten thousands of Ephraim, and the thousands of Manasseh." The same company is again presented in the ninth Psalm, and the figure changed to that of a vine, which "filled the land." In the establishment and progress of this kingdom, time is occupied in keeping with the figures, or those figures are unmeaning.

Again, in Dan. 7: 13, 14, the prophet tells us what he "saw in the night visions; and behold one like the Son of Men came with the clouds of heaven," to whom was given a kingdom, that all people nations and languages should serve him; and the kingdom was to be perpetuated in the hands of this "one like the Son of Men," the same as in the hands of the people of the God of heaven, in ch. 2: 44. This "One like the Son of Man," when the vision comes to be explained by "one of them that stood by" (ver. 16) proves, as in the previous cases, to be the saints of the Most High; brought together into one body, (like the Son of Man,) as Paul saw they would be gathered, in "the dispensation of the fullness of times." Eph. 1: 10.

This one like the Son of Man, or "Saints of the Most High," possess what the four Beasts, or Gentile monarchies possessed before them.—See Dan. 7: 17, 18. Again in Mat. 21: 33-44, the stone that is to become a great mountain or Government, is constituted of righteous nation, or people; bringing forth the fruits of the kingdom: And one of those fruits is Love, the great Essence of God himself; and the only principle which can bind a body in bonds that are everlasting, and which fulfills the law with all its types and shadows. The appearance of this kingdom on earth, though aimed at the *feet*, or foundation of human go:ernments, and so much, like the mustard-seed—the "least of all seeds" that it is counted unworthy of notice by those who look for high things; nevertheless ought to be hailed with songs of joy, and shouts of rapture, by the dispised devotees of the cross of Christ. The description is so full!—"One like the Son of man!" The pattern [Christ] so perfect; and his walk in life so lowly; that when the five winds have blown upon the dry bones—the shaking begins to take place, and the "members of his body, of his flesh, and of his bones," begin to move together; every one into his place—unstringing the ties which Jesus unstrung, and bearing the cross he bore—suffering the tribulations he suffered, and in addition, enjoying the hundred fold which he promised; What further evidence do we need that Jehovah's footstamps again are heard, and that his handy-work is once more known among the children of men! A life of continual sacrifices of individual interest and carnal selfish propensities, for the good of others; is no enigma upon the battlements of the kingdoms of anti-christ. The multitude turn their backs upon the voice of God because it is a "small voice," and their eyes espy from the glory of this Kingdom, because it is so like the "smallest of all seeds" that it has to besoughts—but were it otherwise, How should we know the work to be of God? The prophetic history of events marking the termination of the prophetic periods, is now in plain process of development, before our eyes.

What is it that lies at the end of the 2300 days of Dan. 8: 13, 14? "Then shall the Sanctuary be cleansed." Repeat the question ten thousand times, and this is your only answer—"Then shall the Sanctuary be cleansed."

As all admit that these 2300 days terminate somewhere in the neighborhood of the present generation, What Sanctuary is there to cleanse until the "tabernacle of David which is fallen down," shall have been built again? Acts 15: 16, 17. We can have no idea of cleansing a fallen building; besides it is agreed that the work of removing again this fallen tabernacle, belongs also to the last days.

The taking "out of the Gentiles a people for his name," is said to be the work of building again this fallen Sanctuary, ver. 14. A work, commenced at the first Advent of Christ, but hindered during the appointed time of the apostacy, till the taking out of the Gentiles "a people for his name," is permitted to go on. The organization of the true Church of the Living God, against which the gates of hell are never to prevail, is frequently set forth under the figure of a building; and the cleansing of a building is a nuptial-

rite work after its completion—a work well understood by Believers who have passed through the trying scenes of the "furnace in Jerusalem," for the past seven years.

Throughout the 8th Chapter of the prophecy of Daniel, the desolation of earthly kingdoms is pictured forth, but not one word said about the coming of Christ in that Chapter: And the language of that Chapter, as every Advent Believer knows, has stood first in the class of evidences which have been adduced to prove that Christ would make his Second Advent in 1843 or 4, while the proof has been entirely inferential. But, I am asked, were not those 2300 days to end the Vision? Very well; admit it, and what then? That Vision reached beyond the Second Coming of Christ. That event is introduced in the previous Chapter, and is connected with the 1260 days. Also in Dan. 12: 7, the Coming of Christ and the Resurrection is placed in connection with the 1260 and not the 2300 days.

I know the objector,—the natural man stands ready to say, that nothing like the Second Coming of Christ and the resurrection has taken place; therefore these periods are in the future. But any man who will suffer his prej udices to cool long enough to look at recorded prophecy, will see at glance, that no honest construction of it, presents any thing like a Manifestation to the natural man, as marking the termination of the 2300 days.

Bro. Gross, during his public lecture in N. Y. last summer, said, "all these evils and more, [alluding to the idea of Christ having come,] arise out of the conclusion that the 2300 days are ended. But let me suggest to that Bro. that he fix his events, such as he would have take place, to satisfy him that those days are ended; and then faithfully compare them with the Scripture statements, on the difficulty will no longer be with uncertain Chronology, but with a certain obscurity of those facilities which open to the mind of men, a knowledge of the truth. What arguments were able to stand before us when we undertook to show the certain termination of those days in 1842? The Theological Schools from Andover to Lane Seminary, utterly failed to remove the smallest point of evidence adduced to prove that point.

When the 1260 days of Dan. 7: terminate, then the Judgment sits: This was seen to have taken place in the year 1798, by Josiah Litch, one of the most able and successful writers in the advent movement of 1843. To this view no objections were made, at least which were sufficient to effect, in the least degree Bro. Litch's standing with his brethren; and the above sentiment remains to this day as second Advent orthodoxy. What marvelous change has come over the spirit of Bro. Miller and those in fellowship with him, that can now denounce as "foolery" "fanaticism" and "nonsense" the idea that Christ has made his Second Appearing, when these brethren have made the simple discovery, that he "shall Judge the quick and the dead at his appearing and kingdom." [2 Tim. 4: 1. Christ must make his appearing; and then both the living and the dead are to be judged.] Why are these doctrinaires of Bro. Josiah Litch, suffered to die a natural death among Adventists? Is it not quite as important for them now, to know that Christ made his Second Appearance in the closing part of the last century, and that he then began to "Judge the quick and the dead" as it was for them to know it in 1843? When these brethren ask after the harmony of our present views with those of the past, they can find it in their own creed. The unmerciful denunciations we have frequently met with for presuming to go on, and build upon a foundation they themselves have laid, and which they have never considered sufficiently faulty to undertake to remove, is further evidence that the most difficult part of the disease which has occasioned so many disappointments, is more deeply seated in the heart, than in Chronological technicalities.

(To be Continued.)

We are happy to learn, (by letter) that Bro. Goodhue, Sister Hedge, Dea. Fogato and his wife, Sister Scobell, and Sister Walker, have united with the Society of Believers at Harvard Mass. This work, of seeking out the scattered sheep, and gathering them to the peaceful fold of Zion, "one by one," according to promise, is the Lord's own work—a work at which Saints and Angels rejoice, and which the malice of foes can never prevent.

Bro. Paxton's excellent letter (from Philadelphia) was too late for this number.

Charity is the genuine operation of goodness and love in the soul, and is exerted in right tempers.

We wish to remind our old subscribers of the condition upon which they have received this paper—some of them for over three years. "Fifty cents for thirteen numbers, in advance," except to those who are unable to pay; not unwilling merely. Our only object in issuing the paper, is now, as it has been from the commencement, to glorify God in searching for, and in obeying his truth: And so long as our friends from abroad give evidence of being benifited by the paper, and forward means to enable us to publish it; it will be our pleasure thus to subserve the cause of God.

In company with Bro. Charles Clapp, I expect to visit Rising Sun and Madison in Indiana, and Louisville, Lexington, Pleasant Hill, and some other towns in the interior of Kentucky, to be absent 3 or 4 weeks from the present time. This arrangement however, will not interfere with the regular issue of the paper.

Heavenly City.

¶ Lo Christ has appear'd in bright glory divine,

c | c | c | c | c | ed | e d | eg | g |

To establish his kingdom on earth;

g | c | c | ed | e | ag | g |

The heavenly City with beauty doth shine,

c | c | c | c | ed | e g | ga | g |

'Tis fill'd with thanksgiving and mirth,

ga | ge | c | ed | ed | c | cd | c |

The seventh loud trumpet the Angel doth sound,

c | d | e g | g | g | c | a | ag | g |

The dead from their slumbers awake:

g | d | d | de | f | eg | g |

While the bright throne of God all the saints do surround,

g | c | c | ed | c | c | d | e | d |

The earth and the heavens do shake,

f | g | ag | f | o | d | dc | c |

All souls must appear at the great judgment seat,

The Sea shall now give up her dead,

The justice of heaven the wicked must meet,

Wherever for refuge they're fled,

For thou righteous Savior the work hast begun,

The power of death to subdue,

The mystery of God will be finish'd and done;

And all thigs created anew.

New Lebanon, N. Y.

Note.—The above music is set in two lines for the sake of convenience. I think it may be readily understood by Believers who note in letter music, with little explanation.

The tune begins and ends with the key note. All the notes in the upper line except the key, rise above it; those with the star are an octave above; those with a comma are ninths; those with a period fill the bar; those without a space between, are quarters, and mostly go to one syllable.

Any improvement will be thankfully received from any of the musicians. We would be glad to embellish the paper with spiritual songs, if they can be understood by the brethren and sisters.

H. L. E.

LETTERS AND RECEIPTS.

Lucius Southwick (the letter and money was received & entered, June 28.) P. C. Phillips; Melcon M. Crow; Sanford Perry, P. M. J. M. Peck, 50, and 50, for L. Carpenter; D. B. Gibbs; D. C. Tourtellot, 2.00, & 1.00, for Albert Anthony; D. Evans, P. M. Joshua Sears, P. M. Lemuel Ingalls, 50, & 50, for Mason W. Sherman; James Davis; Mrs John Fairchild; Augustus Chamberlin and Williams Theyar, each 50; J. T. Hough; Neely P. Wood, 50; Sarah Caswell, 50; William Clark, John Nutting, Joseph Hammond, C. Loring, 1.00, Lucretia M. Godfrey, 50; (the last five subscribers paid, but the amount received, I carelessly forgot to note,) Abram Fent, 1.50; Jonathan Chase, 50; Laban A. Bebbid, 50; N. Buckingham, 50; Nathaniel Trull, 50; D. Richmond, 50; William White, 50; Stephen Wells, 3.00; Lorenzo D. Grosvenor, 2; Charles Burroughs, U. E. Johns, for J. McLean, 6.00; James Hopkins, 50; John R. Bryant, 10.00; Peter Anderson, 50; Joseph G. Martin, 50; J. Butterfield, 50; E. C. Butler, 50; C. C. Hayes, 50; John Anderson, 50; R. C. March, 50; J. R. Bryant, 2.00; for Samuel Jackson, and 1.00 each for Mary Ann Bennett, and Samuel Davis.

THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10

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NUMBER II.

THE DAY-STAR

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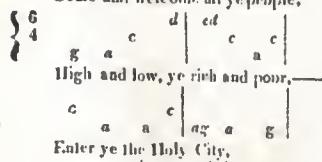
TERMS OF THE PAPER.

Fifty cents per Vol. of thirteen numbers, (in advance) to those who are able to pay, and gratis to those who are not able to pay.

E. JACOBS.—Editor & Publisher.

INVITATION TO ZION.

Come and welcome all ye people,



High and low, ye rich and poor,



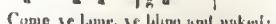
Enter ye the Holy City,



While there is an open door.



Come ye lame, ye blind and naked;



Ye who thirst and hunger too—



Come, O come and be ye filled,



Now the offer is to you,



Lo, the call is to the needy,

Those who in afflictions wade,

Come and be ye now refreshed

Lay aside your heavy load.

Put away your heavy burdens

Of affliction, grief and woe!

Come ye up, O come to Zion,

Whence refreshing streams do flow.

Here the God of Heaven reigneth;

Here the Saints and Angels meet;

Saints on earth and Saints in Heaven,

Here combine in music sweet.

Here the holy bright Arch-angels

Do unite in songs divine,

With the children of Mount Zion,

In sweet harmony sublime.

Come yo to the Holy City,

To the New Jerusalem!

For the Lamb and Bride of Heaven

Have come down to reign with men!

Here within Mount Zion's borders

Do they make it their abode,

Where their faithful sons and daughters,

Sound forth praise with one accord.

Lo, the Savior hath appeared,

With his Glory here on earth,

And their faithful sons and daughters,

Can rejoice in heavenly mirth.

For behold the kind and faithful,

And the just, upright and true,

Can unite in songs of glory,

Scounding praises ever new.

For complete and full salvation,

Now is offer'd unto all;

All who will may now be saved,

And redeemed from the fall.

O rejoice ye kings and nobles!

O rejoice ye learned divines!

For behold, the way is opened
To be washed from your sins.

Come, O come and bear your crosses,
Come, confess your filthy lives,—
Hold not back for land nor oxen,
Nor for husbands, nor for wives.
Give up all, the Savior sayeth,
Houses, lands and kindred too,
Father, mother, wife and children,
And the carnal life subdue.

Thus did Christ set the example,
And his Glory did the same,
Thus does every true cross-bearer
Who inhabit Zion's plains.
Come ye then, all who are willing,
Come, renounce all fleshly kin;
Take your cross and follow Jesus,
That you may his kingdom win.

Water-vliet N. Y.

Note.—The above music is set in three lines. The key note occupying the middle—the plain letters are Crotchets,—the italic quavers. The star indicates the octave above the key.

The Musicians here, recommend that we use the italic capitals for Semibreves—the common capital for minims, small capitals for crochets,—common plain letter for quavers, and italic for semi-quavers—the figures 2 3 4 5 6, &c., singly to represent the speed, without regard to sub-measure sign.—If this will suit all round, we will adopt this plan, as we have no music type of our fashion—but we shall not settle it until we hear from some of our eastern musicians. Brother J. N. Y. or D. A. B. will be kin enough to say a word on the subject, by letter, and send some more of their best Hymns, or verses any time they think best, and say whether the music already published is understood or not. The musicians are all invited to use freedom on the subject.

H. L. E.

THE WORSHIP OF GOD.

Remarks on the Worship of God: the origin, practice and reasonableness of Dancing, as an act of Divine Worship.

(Concluded.)

God has created nothing in vain. The faculty of dancing, as well as that of singing, was undoubtedly created for the honor and glory of the Creator; and therefore it must be devoted to his service, in order to answer that purpose. God has created the tongue of man, and endowed it with the faculty of speech, by which he is enabled to manifest the desires and feelings of his mind. He has also created the hands and the feet, and enabled them to perform their functions in the service of the body. And shall these important faculties, or indeed any of the powers and faculties, of man, be active in his own service, or in the service of sin, and yet be idle in the service of God! Or shall the tongue alone be employed in the service of God, while all the other faculties of the body are idle, or otherwise employed? Employed too, perhaps, in some evil, or at best, some useless purpose.

The parable of the unfaithful servant, who buried his talent in the earth, is well calculated to show that God requires of man the faithful improvement of his talents; and it must hence appear evident, that he who will not improve his talents, cannot be accepted of God, nor find an entrance into the Kingdom of Heaven. Man is made up of certain active powers and faculties which were created of God, and which must be employed in some active service, or remain idle. When these faculties are exercised in divine worship, God is honored and glorified by them; but when they are exercised in the service of sin and Satan, then God is dishonored thereby. If therefore the soul who suffers these talents to remain idle and unimproved, is to be excluded from the Kingdom of Heaven, what must be the portion of him who employs those talents in the service of the Devil, which were given him for the service of God.

God requires the faithful improvement of every created talent. "O clap your hands, all ye people; shout unto God with the voice of triumph.—Sing unto the Lord a new song; sing his praise in the congregation of the saints. Let the children of Zion be joyful in their King; let them praise his name in the dance." [Psa. xlvi. 1. and cxlii. 1, 2, 3.] These expressions of the inspired Psalmist are worthy of serious consideration. Do they not evidently imply that the Divine Spirit which dictated them, requires the devotion of all our faculties in the service of God? How then can any people, professing religion, expect to find acceptance with God by the service of the tongue only.

Since we are blessed with hands and feet, those active useful members of the body on which we mostly depend, in our own service, shall we not acknowledge our obligations to God who gave them, by exercising them in our devotions to him. Or shall we act the part of dishonest debtors, who deal in good words and fair speeches, instead of repaying what they justly owe! Words are but sounds uttered by the tongue; and if uttered in truth and sincerity, they may express the ideas and feelings of the heart; but the heart without the assistance of the tongue, is capable of expressing to God all that we can express by the tongue.

God indeed looks at the heart; and although some may plead the merit of devoting their hearts to God, and urge that he can be sufficiently worshipped by such a devotion, without the exercise of dancing, or any other exertion of the bodily faculties, not even excepting the tongue; yet the heart must be so fully engaged in the worship of God, when all the active powers of the body are idle. There is too powerful a connection between the body and mind, and too strong an influence of the mind upon the body, to admit of much activity of mind in the service of God, without the co-operating exercises of the body. But where the heart is sincerely and fervently engaged in the service of God, it has a tendency to produce an active influence on the body.

"From the abundance of the heart the mouth speaketh." So also from the heart proceeds that servency of spirit by which we worship God in the dance, and by which we show forth the acknowledgments of the soul to him who gave us life and activity. The devotion of the heart, which includes all the feelings and intentions of the mind, is indeed, absolutely necessary at all times and under all external exercises. For a thousand ejaculations of prayer and praise, pronounced by the tongue, would be but empty sounds, without the devotional feelings of the heart, which must finally test the sincerity of the worshipper, in the sight of God. So also, with regard to the exercise of dancing, or any exercise of the bodily powers, they must proceed from the heart, or they can never find acceptance before God.

As union is the distinguishing characteristic of the true followers of Christ; so it is an essential part of the worship of God. Where a body of Christians are united in spirit, they cannot but feel a peculiar blessing when united in their religious devotions. To render this the more perfect, a uniformity of exercise is necessary. Indeed the true union of the spirit has a direct tendency to produce a harmonious order, in the exercises of divine worship. As Christ's followers are one with him, as he is one with the Father; so where all are united in one spirit, to worship God according to his own appointment, they will be engaged in a uniform exercise. Such is the harmony of the heavenly world, and such must be the harmony of the Christian church.

It will doubtless be granted, that no one can worship God for another; that each one must exercise his own faculties in the service of God,

and not to depend on the exercise of another's faculties. And hence the necessity of a harmonious unity in divine worship, and each individual may participate in the united devotions of the whole body, and mutually contribute to the strength, and share in the harmony of all. Union is the strength of God's people, and the glory of divine worship. Thus united in Spirit, and inspired with divine love, a whole assembly can move in harmonious order, and devote the active powers of the soul and body to the Giver of all good, while they chant their songs of adoration to their Redeemer, and "raise his name in the dance." What, among all the religious devotions by which mankind attempt to worship the Eternal God, is more calculated to inspire the soul with heavenly sensations, and give us an idea of the worship of angels? How far from this harmonious worship, are the dull attempts of a congregation, wherein but a small portion of the people are engaged, while the greater part are entirely silent, inactive or unconcerned.

Who can behold an assembly of people thus united, and thus exercised in the worship of God, and not perceive that they are governed by one spirit? And is not this the one virgin body of Christ to whom the praise alluded. "Then shall the virgin rejoice in the dance, both young men and old together." Jsr. 31, 13. Here both young and old, under the character of the virgin, are comforted from their sorrow and "rejoice in the dance." Here is the cleansed sanctuary; and here every vessel, or in other words, every talent which God ever gave his people, though defiled by the wicked, for many ages, is now purified and restored, in this living temple, the church of the latter day.

How clearly this was prefigured by the cleansing of the profaned vessels of the Jewish temple, and restoring them to the second temple. Here the second temple is manifested. In this temple is revealed the ark alluded to in John's vision, Rev. 11, 19, and we have found access to it. The dancing of David and all Israel before the ark, in that day, was typical of the true worship of God, under the gospel dispensation. Then how much greater cause have the true followers of Christ, in the present day, to devote all their active powers to the worship of God, before his spiritual ark which is the real substance.

As the predictions of the prophets, concerning these things, could only be in part fulfilled, in Christ's first appearing, therefore he renewed these predictions, and the promises contained in them. His parable of the prodigal son, alluded expressly to this subject. In this is represented, in a striking light, the state of fallen man. Having "wasted his substance in riotous living," having strayed from God, and abused that light and wasted those talents which his heavenly Father had given him, in doing his own will and seeking his own pleasures, he at length comes to his senses, feels his poverty and laments his folly. Having returned from feeding the swine, quitted the filthy companions of his wickedness, and the miserable gratifications of his carnal nature, he confesses his sins and begs his Father's forgiveness: And being stripped of his old garments of sin and uncleanness, and clad with a robe of righteousness and purity, there is "music and dancing."

But observe the conduct of the elder son: this music and dancing is highly offensive to him; and in his anger, he refuses to enter in and partake of the general joy of his father's house, exalts his own righteousness and goodness, condemns his prodigal brother, and accuses his father of injustice.

This character clearly points out the formal professor of religion, who readily acknowledges the manifestation of God in a former day, and strictly adheres to the forms and ordinances of a past dispensation, in which he places all his trust without regarding any present manifestation of divine light, except with feelings of jealousy and opposition. And though he may have been faithful for a season; yet being regardless of any increase of righteousness in his own soul, he loses the spirit of God, and settles down on a form of godliness without the power. Such are ever more ready to reject any increasing display of

God's work, than those who make no profession of religion.

Jesus Christ testified against the conduct of the high professors of religion in his day, who pretended great zeal in keeping the law given in a former dispensation; but at the same time, rejected his testimony: "Verily I say unto you; that the publicans and harlots go into the Kingdom of God before you." Mat. 21, 31. But had they been willing to receive his testimony, and enter into the increasing light of his Kingdom, they would not have been excluded: he even "entreated them to come in;" but they refused; as appears evident from his lamentation over Jerusalem: "How often would I have gathered you, even as a hen gathereth her chickens under her wings, and ye would not." Mat. 24, 36. And wherefore did the Jews reject Christ, while at the same time, they professed such zeal for the law of God. The apostle Paul says, "They being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves into the righteousness of God." Rom. 10, 3. How clearly this is exemplified in the elder son, who condemned his Father's righteousness and extolled his own.

As the elder son was angry at his father's proceedings, and would not come in, it appears evident that, whatever obedience he might formerly have yielded, he still possessed the carnal mind, which is "enmity against God." Therefore in applying this character to the formal professor, we may with propriety and justice remark, that whatever degree of confidence he may place in his former righteousness, he never cast his union with the Father, unless he is willing to unite with the increasing light of truth, wherever it is made manifest: and though the Father should offer him all his possessions, he could never enjoy them so long as he continued in disunion with the Giver.

The parable of the Pharisee and the Publican, who went up into the temple to pray, is designed to represent the same characters. As the Pharisee, like the elder son, justified himself in the observance of formal ceremonies; so the Publican like the prodigal, condemned himself, and begged for mercy: therefore, being the more honest, he was "justified rather than the other;" yet neither of them could be justified, as to their original characters.

From such self-justified Pharisees and professors of religion, arise the greatest opposition against any new manifestation of the light of God. The reason is obvious; they fix their sense upon the work of God in some past dispensation, instead of pressing forward to find the light of God before them. Thus the Scribes and Pharisees of that day, had their sense so firmly fixed to the law of Moses, as the foundation of their hope, and the ground of their justification, that they could not bearken to the voice of Jesus Christ, "who is the end of the law for righteousness to every one that believeth;" especially as they found that his righteousness required a greater cross against the fallen nature of man, than was required by the law. And even to this day, the Jews as a people, have never acknowledged Jesus Christ as the promised Messiah.

The same kind of conduct is observable, in a greater or less degree, among the formal professors of the various denominations of the present day. After having lost the spirit and power of their religion, by the indulgence of their corrupt propensities, they settle down into a lifeless form upon some fixed, external principles, established by their first founders, without ever looking forward for any further increase, unless it be that increasing indulgence to the flesh which tends to diminish the cross, and assimilate their religion with the principles and spirit of the world. And so strongly opposed are such professors to every thing that has any appearance of that light and power of God which requires a greater cross against the pride and lust of man, that we generally find the greatest opposition against dancing, as an act of divine worship, to proceed from professors of this description. Yet such characters will generally manifest great zeal for that ceremonial and formal worship which is performed by the tongue only.

Thus while they are offended at the increasing work of God, they still maintain the character of the elder son, who was unreconciled to the merciful displays of his father's kindness and charity. And yet the same call of the everlasting gospel is extended to them, as freely as to their more prodigal brethren, who if they are not less sinners, are less blinded by traditional forms of godliness, and therefore have no cloak for their sins. Therefore all are invited upon equal terms: "Come in and share the fatted calf; and be clad with robes of righteousness: Come in and rejoice with your repenting prodigal brother, and worship God in the dance." —*Millennial Church.*

Letter to Sister HOAG.

Union Village, O. Nov. 26, 1846.

MY DEAR SISTER:

I have felt much anxiety for thy welfare of late, and I cannot restrain from once more inviting thee to come and take up thy abode with us. Thou speakest of our worship as being very singular, and I acknowledge it is; but we have continually the most convincing proof that it is an acceptable offering to God; and I believe the time has truly come spoken of in the 21st chapter of Jeremiah, when the virgins shall go forth in the dance both old men and young together. Christ says, "why should the children of the bridechamber mourn when the bridegroom is with them?" If we live the life Christ lived and are daily baptized into his spirit we certainly have great cause of rejoicing. The church of Christ is to be judged by its fruits and not by its manner of worship, and I know of no society where love and chastity so greatly abound, as amongst the Shakers. They have remained in union and harmony without a schism since the commencement, a period of about sixty years, being built upon the rock, and bound together by gospel love, alone. Other societies are breaking up, and the whole world seems to be in commotion. Many are waking up to search for something that is satisfying to the soul, and some have come here weeping, saying the Lord had sent them. Many of the Second Adventists have embraced the faith, and the Quakers are beginning to gather in. Although it is hard to give up the world, yet what I ask, do we loose by it? Nothing but care, anxiety and disappointment, whereas we gain a hundred fold in the present time, and in the future eternal life. Salvation I find is no sudden miraculous change, but to travel by degrees out of a corrupt and fallen nature; and to keep conscience void of offence toward God and man. We must get rid of our selfishness and learn to love others as ourselves, before we shall be prepared to enjoy heaven; and it is only in association of this kind that this can be done; for in the world a man must be selfish, or else let his family starve. I believe that the reform movements that are going on in the world, are providential; for they have a tendency to excite a spirit of inquiry and I doubt not, that Fourierism, so called, and Mill-criticism are among the many instrumentalities which are at work to bring people to the light of the Gospel. With the protection and assistance with which we are here surrounded, I find we can walk in the narrow way that leadeth to life, and Christ's yoke becomes easy and his burden light; for here we can live a life of purity and holiness, without which no man can see the Lord—and Christ says if we die in our sins, where he is we cannot come, and it is a glorious privilege, that we can be freed from them in time, that they may not follow after us; "For some men's sins are open before hand, going into judgment, and some men they follow after." 1 Tim. 5: 24.

Dear Sister, although I have been here only a short time, yet I can assure thee that I would not exchange my situation for all the world can bestow, and I earnestly desire thee to come without farther delay into the glorious liberty of the gospel. I am ever thy sister and friend.

PERSIS HOAG.

There always has been, and there still is a most formidable opposition arrayed by the world, against the true followers of Jesus Christ.

Letter from Brother Patton.

BELOVED BROTHER:

When the Lord knew the time had come that would severely try the faith of the Disciples, he says "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy Brethren." Poor Peter's case and mine have been something similar; for my feet had well nigh slipped. Like him I thought I was ready to go to prison or death, but the dear children prayed for me, and their prayers availed much. For my Eyes have been open to see, and my Heart has been warmed with Love; and I should love if I could, to strengthen the weak hands and confirm the feeble knees of my brethren.

There is not a plainer truth in the word of God, than that the natural man receiveth not, neither can know the things of the Spirit of God, because they are spiritually discerned. And that which is natural is first, AFTERWARD that which is spiritual.

But it is blessed to know that while the things of God are hid from the wise, the mighty, and the noble of the world, they are brought down to the capacity of LITTLE CHILDREN.

Now if we have been baptised at all by the Spirit we must be "baptised into the Body" (for there is but one) "one Lord, one Faith one Baptism," and if we have any spiritual discernment, we CANNOT fail to DISCERN THE LORD'S BODY. To discern any thing is to choose or select between one object and another, between good and bad, between the genuine and the counterfeit. I find that every place in the Bible where the word DISCERN is used, it is applied in this way. Malachi says "Then shall ye return and DISCERN between the Righteous and the Wicked," &c. Now Paul says, (Cor. 11:31) "For this cause many are weak and sickly among them and many sleep," because they "discern not the Lord's Body." It is in union alone there is strength and it is clear from the Apostle's Letter that their weakness was occasioned by their divisions; for he besought them earnestly in the name of our Lord Jesus Christ, that they should speak the same things, and that there should be no divisions among them, but that they should be perfectly joined together in the same mind, and in the same judgment. But Alas! such was not the case even then; for one would say "I am of Paul," another "I am of Apollos," and another, "I am of Cephas," &c. consequently their weakness and sickness, or disease. For he tells them that while such a state of things existed, they were yet carnal and walked as men, or as the world. Now it seems to me that we need not be at a loss to discern the Lord's Body, if we knew Paul's view of it in Cor. 12: If we can find a Body with all the gifts of the Spirit, without any achism, where the members have the same care one of another, &c. then we may know it is the Body of Christ; "For by their fruits ye shall know them"—no guessing or thinking about it. A corrupt tree cannot bring forth good fruit; and there is not a professed nominal Church in the land that will lay claim to it by Paul's rule. The consequence is, they have the form but deny the power.

Again the Apostle says, "the bread which we break, is it not the Communion of the Body of Christ?" (How is it the communion of the Body of Christ?) "For we being many, are one Bread and one Body." But did not Paul say I am the Bread of Life and, the Bread of God is he that came down from Heaven. Yes, he said even so; but it was not the flesh and bones which came down from heaven but it was the anointing of the Holy Ghost which constituted him the Christ at his baptism. He was then the light of the world; so is his body the Church now, if we have the same anointing; for it is very clear that the same power which the Father gave him, he delegated to the Church. In the 20th. of John he says, after his Resurrection, "Peace be unto you, as my Father hath sent me, even so send I you;" and when he had said this, he breathed on them and said "Receive ye the Holy Ghost: whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained unto them: this is strong meat for Protestants, but there is what can we do with it?

But while our bodies are defiled in any way by the flesh, how can they be the temples of the Holy Ghost? John says "he that saith he abideth in him, ought himself also so to walk even as he walked." This is the strait and narrow way that leads to life. This is the object I have in view, Life, Eternal Life! I see no cause of discouragement. If we look at the Jews in the Type—in rebuilding the walls of Jerusalem, their work and themselves seem to have been held in the utmost contempt. Their enemies said of them, "what these feble Jews! That which they build, if a rox go up, he shall even break down their stone wall." But the work was done; and so likewise will this be, for like it, it is the work of God and cannot be overthrown. Our work is as much superior to theirs as the substance is to the shadow. They labored for walls which would at best give but partial defence to them, and time would humble them to dust. But ours is salvation, and the Lord has said, "He hath placed salvation in Zion, for Israel my glory," and "the time to favor Zion, yea, the set time is come. This is the day which the Lord has made; we will rejoice and be glad in it." Hallelujah! Amen.

ROBERT PATTON.

THE DAY-STAR.

UNION VILLAGE, DEC. 5, 1846.

"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."

LECTURES AT ENFIELD.

Continued.

THE KINGDOM OF GOD.

It is granted that when this Kingdom comes, the King must come with it. An important item then, is, to know who the King is, that he may not be rejected as he was by the Jews, because he came as the most humble and lowly of the human kind:—The danger now lies in the opposite extreme—of looking for him in mortal form, when his coming is in his own glory, and in the glory of the Father, and of the Holy Angels."

The King of this Kingdom, is, "This same Jesus" who is to "come in like manner as ye have seen him go," &c. And who is he? "His name shall be called Jesus, for he shall save his people from their sins." In Isa. 43:10, 11. God is spoken of as the 'Savior, and the only Savior:—There was none before him, and he declared there should be none after him. There is not, never was, nor never can be any principle or thing, that can save man from his sins but God. The power that saves, must be Just as hidden from the natural vision, as the fountains of iniquity and corruption are to which that principle is applied. Natural eyes cannot see thoughts, meditations and determinations; we can only judge of them by the effects produced:—So of the Savior, or the power which saves. When the time had come for his manifestation at his first appearing, "He took on him the seed of Abraham." He (the Savior who existed before "he was made flesh,") took on him, what he had not on him before; that is, a body of flesh or a human form. "This same Jesus" is represented as the Alpha and Omega—the beginning and the ending—the first and the last, &c., Rev. 1:8, 17. The flesh is but a narrow medium through which God, the Savior speaks.

Again, in Mat. 1:23. "This same Jesus" is called Immanuel, which being interpreted is God with us." In John 3:14, 15. He is called the Word, which was (not at the time he afterwards) made flesh, or took on him a body for a special purpose which designated by Paul, in Rom. 10:14, &c., to be an offering for sin, and not in which to make his second appearing. As him' (this same Jesus) whom now all the tribes of the Gentiles bodily, "Behold, while Paul judgeth men as the work of violence, those who changed the glory of the incorruptible God into an image made like to corruptible man." Rom. 1:23. "God was in Christ reconciling the world unto himself." 2 Cor. 5:19. "It pleased the Father that in him should all fullness dwell, Col. 1:19. And the same that was said of Christ, the true pattern, was in the prayers and anticipations of the Apostle when he prayed "that ye (his children) might be filled with all the fullness of God."

"This same Jesus" is the first born Son of God in the new Creation, Rev. 3:14; not the first born son in the New

Creation when born of the flesh, nor till he had finished the work which was given him to perform in the flesh. The female race had borne thousands of sons, constituted of "sinful flesh," after the likeness of which Christ was brought forth in the manger, Rom. 8:3; but that which constituted his birth as the first son in the New Creation, was that which took place at his resurrection. "The first born from the dead," Col. 1:16. Acts 25:23. 1 Cor. 15:20, 23. Thus you see he is not the first fruit of the Great Conquest of death, till his resurrection, and this Resurrection was before he showed "light to the people and to the Gentiles." The natural man could easily discover that the death of Christ was when he expired upon a literal cross, and his final Resurrection when he gloriously came out of Joseph's tomb; but Paul tells the natural, as well as all others men Rom. 2:10. "In that he died, he died unto sin once: But is that he liveth, he liveth unto God;"—Not, that his sacrificial death consisted in being literally crucified, for he testified that no man took his life from him:—Nor that his resurrection consisted merely in his coming out of the sepulcher, but in "he liveth unto God." He died unto sin when he had fulfilled all righteousness—the Law (by which is the knowledge of sin) having no further claims upon him. At that time also a voice from heaven testified to his birth, saying, "This is my beloved son" &c. Mat. 3:15, 17. He must be born before he could be pronounced a son, and that birth must be from the dead, before he could be first in the New Creation, and "the head of the body, the Church." The figure is appropriate to the work:—The head, of a body always being born first. Christ the head, to whom, and in whom the "Skins of the most High"—the members of his body, of his flesh, and of his bones, are united when they "take the Kingdom" at the sitting of the Judgment.

Christ is the Anointed—A manifestation of the Father, and is no less Christ when in the midst of two or three of his assembled disciples, than in the seed of David—the son of Mary, which he took on him. He also is the light of the world; and that light once shone in darkness, and the darkness comprehended it not; and neither the experience of saints nor the testimony of revelation forbids it thus shining again. Indeed that the Second Coming of Christ would be on this wise, is plainly proved from John 14.

In addition to what has been said upon this chapter in past numbers, it may be remarked, that if Jesus Christ be not permitted to settle the manner of his Second Coming, human expositions will be endless. His going away, and coming again, are the themes of this chapter: ver. 4. "Whither I go ye know, and the way ye know." This starts Thomas, for had seen no literal place, fixed for his master's destiny, nor public highway leading to it: So like many others, he denies the statement of Jesus, because he was not furnished with a class of evidences suited to his natural understanding. "We know not whither thou goest, and how can we know the way?" Now for the reply. "I am the way, and the Truth, and the Life." He does not say, I am the flesh, and blood, and bones; but "I am the way, and the Truth, and the Life." It is plain, then from his own word that when he comes again it is the Way, and the Truth, and the Life, that is to come, while that which was born of flesh, and among the "all flesh" which is like grass that whitewash—profiteth nothing, &c.

In ver. 7, he says, "If ye had known me, ye should have known my Father also." Something must be implied in the expression. "If ye had known me." Can it be anything less than this,—that while they were looking at his personality, as a Leader, Teacher and Savior; he was setting forth the way, the Truth, and the Life; by actual example. A Day of Judgment warfes with every claim of fallen nature, and which would "cost the sacrifice of all worldly pleasure and profit." "No man cometh unto the Father in any other way." Add to this the point of destination—the Highest—Life of perfection; the body prepared or sacrifice, must be thus offered a living sacrifice, holy and acceptable to God, as he offered his. We are to walk in the same way, practice the same truths, and live the same life he lived; for no man cometh unto the Father but by me." They knew the Carpenter's son, but they did not know him;—the Way, the Truth and the Life, though they had known and seen the Way he walked, the Truth he held, and the life he lived. Thus the end of the first Appearance of Christ—or manifestation of God in the flesh, is to lead man back to God, from whom he has departed or fallen. See ver. 12, "He that believeth on me, the works

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

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THE DAY-STAR

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E. JACOBS.—Editor & Publisher.

EARNEST PETITION.

O God, our Heavenly Father, Before thee we appear,

S d e e | d D d d e e | d G |
| c | c | c | c |

To offer our petition, With reverence and fear.

G a a n g E | g a g e | c | d d |
| c | c | c |

Do hear our supplication, And grant to us our pray'r:

G a g | g a C | c * a | c * c | c * a g G |
| : | : | : |

May every humble seeker In thy salvation share

G a g | g e | G a g e e e | c | C |
| : | : | : |

For souls now bound in darkness.

O Lord, we pray to thee—

Extend to them thy mercy

And set their spirits free.

May heralds of thy gospel,

Precinct thy word abroad;

Till every tongue and nation,

Shall know that thou art God.

In this last dispensation,

May souls awake and hear

The sound of free salvation,

To all his travail near.

May thy little children,

Receive the second birth,

And boy unto thine order,

What thou hast placed on earth.

O Lord do clothe thy children

With charity and love;

May thy people that wisdom,

Wherewithal from above,

May always be prepared,

An early to receive,

The hairy laden morn,

Wherewithal woe to give.

Shirley, Dec. 28, 1846.

Yours, etc. The key is set in three lines: The
key ~~is~~ ~~set~~ ~~in~~ ~~three~~ ~~lines~~—the plain letters are
crossed out, and the ~~key~~ ~~is~~ ~~set~~ ~~in~~ ~~three~~ ~~lines~~ the italics-queers. The
staves are crossed out.

Hark and listen!—the winds are sounding
Sounding like voices from above.
Hear the voices of the angels of God,
Hear it echo far and wide.

Turn your hearts where you are dwelling,
Seek his holy love and favor,
While his solemn truths are told,
Know ye 'tis his word you hear.

Listen all who dare to venture,
Hero amidst the burning flame;
Yea in truth this blessed fire,
Will consume all sin and shame.

Here's the purifying furnace,
Which will cleanse your souls from sin;
You'll escape God's awful judgments,
If you boldly enter in.

"SHAKERISM" in the abstract.—Practical virtue—moral and religious truth. Inasmuch as any person puts these in practice, in that proportion he is a Shaker.

Letter from Sister Eames.

Dover, 17. Dec. 1, 1846.

BRO. JACOBS:

I have long contemplated writing to you, and now seems to be the right time.

Last spring I was living in Bro. Thayer's family, in Woodstock, Ct., he was writing to you for the "Day Star," I told him that I should like to receive the paper, and sent one dollar for it, it was acknowledged, but I never received the paper, the others received theirs, that sent at the same time. I expect it is through a mistake, and I thought I should not send for it again, as I got but little leisure to read while I was with him; but I am now at home, in Dover, Vt., and should be glad to read your paper. Please send it. I think it is rightly named "Day Star," and I believe the true light now shines through it, but it "shines in darkness and the darkness comprehends it not," I love the pure light it reflects, it is like "apples of gold in pictures of silver." I believe those who receive the light as there held forth, receive the gold that is tried in the fire, that we are counseled to buy, and the white raiment that we may be clothed, and the eye-salve, that we may see.

I believe there are some in the Pomfret band, that would be glad to follow the Lord fully; but there is a counteracting influence there. Bro. Thayer's influence I think will not promote the cause of God, he says there is a number that would become Shakers, it was not for that influence. There are faithful pleas made there for the "old man." If I had a voice that could be heard through the land, I would tell God's dear people to buy gold tried in the fire, that they may be rich. I will join in the council of Rev. 3: 15.

After the Enfield Camp-meeting, I spent some time with the Believers, I stopped with them two nights—had the privilege of attending two of their meetings, but did not understand all their moves in worship as they moved all together, I fear I had a little prejudice. It was removed a few days since by reading the following: A Sabbath school teacher, instructing his class on the petition of the Lord's prayer, "Thy will be done in earth as it is in heaven," said to them, "You have told me my dear children what is to be done—the will of God, and where it is to be done—on earth, and how it is to be done as it is done in heaven." "How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately," the second, "They do it diligently," the third, "They do it always," the fourth, "They do it with all their hearts," the fifth, "They do it altogether." There a pause ensued, and no other children appeared to have any answers; but after some time a little girl arose and said, why, sir, They do it without asking any questions.

Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of sheep through the blood of the everlasting covenant, has placed you perfect in every good work to do his will working in you, that which is well pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen.

ANNA EAMES.

From the Voice of Truth.

"Keep Thyself Pure."

How much we need this admonition at the present time; and especially those who are looking and expecting the return of the nobleman. O, my brethren and sisters, are your garments "pure," are you ready to meet your Lord in judgment? are your affections cut loose from all earthly things and set on "things above?" Is your conversation in heaven, from whence also you

look for the Savior the Lord Jesus Christ? are you watching and praying always! O, my brethren, of like precious faith, let us get all ready—our garments "pure" and our "loins girt about with truth," and our "lamps trimmed and burning, like men that wait for their Lord." How can it be said we are in a "waiting position" unless we are "ready"? Let us see that our work is done, and "well done." Let me say to those that are ready, "keep thyself pure." Beware that you are not "overcharged with the cares of this life, so that, that day come not upon you unawares." "Love not, the world nor the things that are in the world." I fear too many that have gone out to meet the Bridegroom, too often cast a lingering look behind, or have a desire for the world or the things that are in it. "My little children, keep yourselves from idols," says an apostle,—and Paul in one instance calls "covetousness" idolatry. Let us beware of this enormous sin. Oh! how many are heaping together treasures for the last days; and some I fear even among those that are expecting the Lord's return soon. And how many poor servants that God has called to go forth and sound the alarm, and leave their dear families with tears in their eyes, not knowing that they will return to them again in this world or not. But he leaves them with a good Father and travels through cold and heat, wet and dry—meets with the scorn of the cold professor; and the derisions of the world, and the buffettings of Satan, to preach the word of life, (feeling that "woe is me, if I preach not the gospel.) wearing out his life for his fellow men, and to feed the flock and give "meat in due season," while too many tell him to "depart"—be ye warmed and filled; and "give him not those things which are needless." My brethren, you that are stewards of the Lord's money, and are rich in this world's goods, have you done all you can to promote the cause of truth? have you made good use of the Lord's money; have you made your faith "perfect by works." How can a man have a lively faith when his works do not correspond with it. "Faith is dead being alone." How can those brethren that are worth their hundreds and thousands, withhold from doing all the good they might do in these last hours of time; (believing as they profess to, that the "end of all things is at hand,") by sending the truth to hundreds that are unable to read on the subject in consequence of their pecuniary circumstances. "Ho that soweth sparingly, will also reap sparingly."

Have we done all of our duty so that our conscience is clear, and we feel justified before God. O let us see to it, my brethren that we may not have it said to us in the day of reckoning, "ye knew your duty and did it not." Let us be rich in good works, ready to distribute—villing to communicate—laying up in store for yourselves a good foundation against the time to come, that we may lay hold on eternal life. "Keep thyself pure."

We must be careful or we shall get our garments stained and spotted with the sins of this world, and with the "love of money." I used to exclaim many times, with one ejacently, "how hardly shall a rich man enter the kingdom of God."

Jesus is soon coming to reckon with us all, then let us act in reference to that day. I have not written these few lines to hurt the feelings of any of my brethren. No, no. I have the kindest of feelings towards all,—but I want to stir up your minds by way of remembrance, and I therefore use great "plainness of speech"—and I am also near the judgment. Brethren do what you can,—send in your mites, and relieve the embarrassments of our brethren that till night and day at the press to feed us with "meat in due season." You will soon be rewarded. S. J. RONY.

Chelugay, Nov. 7th, 1846.

From the Millennial Church.

THE CONFESSION OF SIN.

As man, in his fallen state, is in the kingdom of darkness, and under the government of the prince of this world, who is a prince of darkness; so his introduction into the Kingdom of Christ, which is a kingdom of light, must depend on his coming to the light, and renouncing all the works of darkness. And as all sin, and all manner of wickedness, are works or deeds of darkness; so the first step towards walking in the light, is to bring these deeds to light. John 3; 19, 20, 21. And the only manner in which these evil deeds can be brought to light and truly be made manifest, is by confession.

The open confession of sin to the witnesses of Christ, was practised in the primitive church, and was considered as the first necessary step for the admission of the sinner to the privileges of the gospel, and the only door of entrance into the Church of Christ. But the subsequent innovations and scandalous abuses of this doctrine, in the church of Rome, have rendered it obnoxious in the eyes of all the protestant sectaries. And when these innovations and abuses are duly considered, it cannot be a matter of surprise that the doctrine was rejected; for who could reasonably suppose that Jesus Christ or his apostles could ever authorize or sanction such abominations! Besides, the money exacted by the papal clergy, for the pretended pardon of sins, was a heavy tax upon the people, who found it much cheaper, as well as more agreeable to their feelings, to conceal their iniquities, than to confess them at so great an expense.

Hence the rejection of this doctrine by the protestant reformers, met the popular feeling; and a general belief soon prevailed, that the doctrine itself was the invention of the Romish church, and was purposely designed to draw money from the people. This belief still prevails; and so strong is the prejudice against the doctrine, that among all classes of protestant professors, whereever it is mentioned, the general cry is. *This is rank hypocrisy—I don't believe in confessing sins to man—We must confess our sins to God alone, and not to man.* And indeed, such scandalous abuses of a divine principle, given in tender mercy to lost man, were sufficient to destroy the faith of the multitude, and create unbelief in the principle, wherever these abuses were known.

But the abuse of a divine institution proves nothing against the institution itself. In this case, it ought to be considered as an evidence of its divine origin: for it was evidently a knowledge that this was an institution maintained in the primitive church, that enabled the catholic clergy to support its authority, after they had so basely corrupted it. For no man in his rational senses, could be brought to believe that his sins could be pardoned for money, if he were not first led into a full belief, founded on something more than human authority, that the practice of confessing sin before the witnesses of God, was an institution of divine appointment; and therefore supposed he must do it, even if he was obliged, on account of clerical avarice, to pay out his money for the privilege.

But this gracious principle, though it had been so much and so long abused in the church of Antichrist, was renewed in all its purity, in the very commencement of the work of God which gave rise to the United Society. And it was followed by such evident displays of divine power, as to carry the most powerful conviction in favor of its divine origin. And all who received faith in the testimony, and honestly confessed their sins, were blessed in their obedience, with an overcoming power over all sin, and felt a living witness in their own souls, that this testimony was, in very deed, the testimony of God. They did not feel as though they were confessing their sins to man, but to God, in the presence of his witnesses; and they were fully convinced that they could not find access to God in any other way. And this testimony has been maintained to this day, as the first principle of obedience to the law of Christ. It was a doctrine continually enjoined by our first parents in the gospel; and often when people came to confess their sins, they were reminded

of the sense they ought to have of it, in the following words: "Remember, if you confess your sins, you must confess them to God: we are but his witnesses."

That sinners are required to confess their sins in the presence of God's witnesses, in order to find the forgiveness of God; and that this is both scriptural and rational, and the only true order of confession, will appear evident from the following considerations:

First, We presume it will not be denied, that all mankind are born into the world with a sinful nature. And it is equally true that all who arrive at the age of maturity, and are capable of discerning between good and evil, find that this nature brings forth in them, the fruits of actual sin. Hence it is generally admitted by all professors of religion, that a confession of sin, of some sort, is necessary, in order to find forgiveness and acceptance with God. But there is a wide difference of opinion respecting the manner in which this confession ought to be made. Many contend for a secret confession to God alone. But we would ask, where is the sinner's assurance that he can find God in the secret chamber, and make confession to his acceptance? We read that "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Again: "The Lord is far from the wicked; but he heareth the prayer of the righteous." Prov. 15; 9, 29. And again; "If I regard iniquity in my heart," saith David, "the Lord will not hear me." Psa. 46: 18.

We find that, in all ages of the world, the established order of God's intercourse with man, has been through the agency of man. And although, in many instances, there have been occasional manifestations of the Divine Spirit to individuals, revealed in various manners; yet none could ever be brought into covenant relation with God's chosen people, without living agents, selected for that purpose. Witness the case of Saul of Tarsus, Cornelius the centurion, and others, who, though they were called by a manifestation of Divine light, could not be brought into fellowship with the body of chosen people, without the agency of living witnesses belonging to that body.

Nor do we find that God ever held any immediate intercourse with mankind, at large, or with any body of people, as such; but he has always revealed himself through the agency of certain individuals, whom he had chosen as messengers of his will to others; and the people were always required to learn the will of God from these individuals, as agents or witnesses of God, and find access to God through them. And it is worthy of particular remark, that God has always chosen his agents from among the most honest and upright, or those who have come the nearest to him in the works of righteousness. Witness Noah, Abraham, Moses, Samuel and the prophets, who were all chosen as the agents of God, to do his work and reveal his will, and to stand between him and the people.

We find also, that wherever God has had a covenant people, who have walked in his statutes, and kept themselves from those pollutions in which the rest of mankind have lived, there he has placed his name, and there he has been found, and there he must always be found, if anywhere; because there is his true and only habitation on earth; and there he has placed the only treasures of Heaven that ever were, or ever can be found on earth by fallen man. And all souls who ever find access to God, and obtain an inheritance in the Kingdom of Heaven, must obtain it through such a medium.

The power of salvation and eternal life is precious to be scattered promiscuously, in every direction, and among all sorts of people, according to their state and situation, and circumstances. It was purchased by Jesus Christ at a great price; and he never could have paid it, with all the sufferings he passed through, had he not lived a perfectly sinless life in the mean time. Therefore it is a treasure infinitely precious in the sight of God; and although, as the apostle saith, "We have this treasure in earthen vessels;" yet these vessels must be pure and clean; nor can it ever be conveyed to mankind in

any other. Nor indeed can any one ever obtain this treasure, without first casting out all the Devil's treasure out of his soul, (that is, all his sins,) by an honest and free confession, and thereby purifying himself from all uncleanness, that he may become a fit vessel to receive this treasure.

Second, As all the secret actions of men are open and known to God; therefore a confession made in secret, though professedly made to God can bring nothing to the light; and the sinner may, perhaps, have as little fear of God, in confessing his sins in this manner, as he had in committing them. And as nothing is brought to the light by confessing his sins in this manner, he feels no cross in it; nor does he thereby find any mortification to that carnal nature which first led him into sin; and is therefore as liable to run again into the same acts of sin, as he was before his confession.

But let the sinner appear in the presence of a faithful servant of Christ, and there confess, honestly, his every secret sin, one by one, of whatever nature or name, and faithfully lay open his whole life, without any covering or disguise; and he will then feel a humiliating sense of himself in the presence of God, in a manner which he never experienced before. He will then, in very deed find a mortifying cross to his carnal nature, and feel the crucifixion of his lust and pride where he never did before. He will then perceive the essential difference between confessing his sins in the dark, where no mortal ear can hear him, and actually bringing his evil deeds to the light of one individual child of God; and he will then be convinced that a confession made before the light of God, in one of his true witnesses, can bring upon him a more awful sense of his accountability, both to God and man, than all his confessions in darkness had ever done.

Third, It must appear obvious to every reflecting mind, that the spirit which leads the sinner to commit sin, and keep it concealed, is directly contrary to that which leads him to confess it. And it is equally obvious that the sinner, if he must confess his sins, would much rather confess them in secret, to an unknown God, whom he cannot fear, because he does not know him, than to confess them to a fellow being, whom he believes to be a true and faithful servant of God. Thus the sinner can easily unite with the spirit of darkness, which conceals his sin, while he feels a conscious dread of the spirit's flight which exposes them. And herein we find a powerful evidence, that the spirit of wickedness in man, hates an open confession of sin, while it is willing to a secret one.

It must also be admitted, that no person could ever be induced to appear before a child of God, and there make an honest and penitent confession of all his sins, but from a principle of uprightness and sincerity. And under the influence of such a principle, he could not conceal any, not even those which were the most odious and debasing to his character; for such a principle is totally opposite to that which would induce him to keep his sins concealed, as it is the nature and disposition of all wicked people, even of the most abandoned, to desire to keep their wickedness concealed from the righteous; so we may judge of this, which principle is the most consistent with the light of God, and most agreeable to the principles and truth, that which induces persons to confess, or that which leads them to conceal their sins, and endeavor to plead justification in making secret confessions to God a-lone.

It is well known that many people, who under a deep conviction of sin, in consequence of the intolerable burden of their sins, are unable to find some kind and confidential friend, or a godly person, to whom they can freely open their minds. At such times a secret confession cannot satisfy them, they are desirous to make an honest and full confession of their sins to some one whom they believe to be a faithful servant of God. And the more confidence they can feel that such a one is a true witness of God, the greater will be their hope of relief.

Many persons on their deathbeds, feeling sensible that they must die, and knowing that they

have lived without hope and without God in the world, have been greatly alarmed at their situation, and with an awful sense of their sins staggering them in the face, they have been constrained to pour out their wicked lives, by confessing their sins to any one that would hear them. Many criminals also, whose crimes have brought them to the end of their wicked career, seeing that they were just about to enter the eternal world, without any hope of pardon, have been suddenly awoken to a feeling sense of the just judgment and condemnation before them; and an intolerable load of guilt, have been ready to cry out and confess their sins, without the least restraint, before the surrounding multitude.

These things are the evident effects of the spirit of judgment from God, operating upon the soul. And while they present to mankind a figurative display of the awful situation of souls in despair, under the guilt and condemnation of their sins, they at the same time, point out the only means of deliverance from sin. And would mankind but seriously attend to such awful monitions as these, they might thence learn what sort of a confession God requires of sinners, and be thereby induced to confess their sins to his witnesses, while the day of grace endures.

Fifth. The law of Moses contains a clear testimony of the true order of confession which God required of sinners in that day. By that law they were required to confess their particular sins before the priest or elders of the people. "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord, he is guilty and shall bear his iniquity.—And it shall be, when he shall be guilty in any one of these things, that he shall confess that he hath sinned in that thing. And he shall bring his trespass offering unto the Lord, for his sin which he hath sinned; and the priest shall make an atonement for him concerning his sin." Lev. 5: 17, and 5, 6. These offerings were so particularly specified that, in many cases, the offering itself pointed out the particular sin which had been committed.

Hence it appears that according to the law, every sin was to be made manifest to the elders of the people. And can it be consistent for christians, under the light of the gospel, to keep their sins more covered in the dark than the Jews were allowed, under the law? If so, how can they "walk in the light as Christ is in the light?" Or how can they "have fellowship one with another?" 1 John 1: 7.

Sixth. The order of confession which God requires of sinners, under the light of the gospel, was clearly pointed out by the case of Achan, in the time of Joshua. "When Achan had transgressed in the accursed thing," and was taken by lot, Joshua said to him, "My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me." Josh. 7: 19.

Joshua was a type of Jesus Christ, and then stood as the visible elder of Israel; he was therefore the proper person to hear Achan's confession. By the means of this confession the sin was put away from the camp, and the favor of God was restored to Israel. The place of this transgression was ever after called "The valley of Achor;" that is, *The valley of trouble.* The promise afterwards given by the prophet Hosea, that "The valley of Achor" should be "a door of hope," had a direct allusion to this transaction, which was a figure designed to show the true order of the confession of sin under the gospel dispensation, and teaches us that when souls, by the conviction of their sins, are brought into the valley of trouble, a door of hope is there opened to them, by an honest confession of their sins; and the manner of this confession was, in the valley of Achor, plainly pointed out.

Achan's transgression was brought to light by his confession, and the sin was purged out of the camp of Israel. But as the dispensation of the law was not the dispensation of mercy, but of judgment, it required the immediate execution of the offender, or an equivalent sacrifice, as the only means of atonement for sin. And as Achan's transgression was of an extraordinary nature, no equivalent sacrifice could be found, therefore judg-

ment was executed upon him, and his body was destroyed. This was a figurative representation of the body of sin, which, under the gospel dispensation, is to be brought to light by confession, and destroyed by the operation of the law of Christ.

The lot by which Achan was taken and convicted, was figurative of the power of conviction, which awakens souls, and casts the lot of condemnation upon them, and as it were, arraigns them before the bar of judgment, where they must feel the just judgment and condemnation of their own consciences, until they are willing to confess their sins before the witnesses of God, as Achan did. Though Achan was discovered as a transgressor by lot; yet the sin which he committed was brought to light, with all its circumstances, by his own confession.

This is a figurative display of that sin searching work in the gospel, which will continue until the final cleansing and separation of all sin from the camp of the saints, the true Israel of God, according to his promise; "I will search Jerusalem with candles." Zeph. 1: 12.

Seventh. Among other striking figures which in reference to the confession of sin, or to that work of judgment which was to purify souls from sin, and cleanse them from evil, we shall notice the River Jordan, and some remarkable circumstances connected with it. The name *Jordan*, signifies River of Judgment, or Descending River, as some have interpreted it. And it is worthy of particular remark, that the situation of this river, and the peculiar work of God that took place in it, at different times, typified the manner in which man must descend into the work of judgment, and the absolute necessity of such a work; as will appear from the following circumstances.

1. The River Jordan was the boundary of the land of Canaan, on the side towards the wilderness, through which the Israelites travelled to the promised land; and they could not enter into the promised land, without descending into this river and passing through it. By this it was clearly typified, that man must descend into the work of judgment, and pass through that work, before he can enter and take possession of the promised inheritance of the saints.

2. When John the Baptist was sent to prepare the way for the ushering in of the work of the Messiah, "to make ready a people prepared for the Lord," the people who received his mission, came, "and were baptiz'd of him in Jordan confessing their sins." This evidently pointed out the manner in which souls must be brought to judgment, in order to prepare them to enter into the work of Christ's Kingdom; that is, by honestly confessing their sins, and passing through the baptism of repentance. This work is the river of judgment through which souls must pass, and without which they can no more enter the true spiritual Canaan, the promised inheritance of the saints, than the Israelites could enter the land of Canaan without descending and passing through the River Jordan.

3. The case of Naaman the Syrian, who was cleansed from his leprosy by washing in the River Jordan, was a striking figure of the manner in which souls were to be cleansed from the guilt of sin. The plague of leprosy was considered, under the law, as the most unclean disease of any that could come upon any person; and was therefore a particular figure of the polluted and unclean state of a soul spotted with sin. When Naaman came to the prophet Elisha to be cleansed from his leprosy, the prophet sent a messenger to him, saying, "Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean." 2 Kings 5: 10. But this message was offensive to Naaman's proud and exalted feelings; he had rather wash in the rivers of his own country. Yet he could not be cleansed till he was obedient, and therefore, when he had humbled himself, and washed as he was directed, "his flesh came again like unto the flesh of a little child." Thus he received the promise and was cleansed.

Herein was plainly prefigured the message which God sends to sinners: Go wash in the river of judgment; that is, confess your sins and be

baptized with repentance, and ye shall become as little children, and be clean. But how contrary is this message to the exalted nature of man! He had much rather seek religion among the formal professors of his own land, where this duty is not required; where they confess their sins in the dark, and wash in their own rivers, or in other words, choose their own ways of making themselves christians. But debasing as it may feel to highminded and self-sufficient souls to become as little children, and come down to the real work of judgment, by confessing their sins to the true witnesses of God; yet they can no more be cleansed from sin without passing through this work, than Naaman could be cleansed from his leprosy without washing in the River Jordan.

Eighth. We find the open confession of sin evidently enjoined and plainly supported by many passages of scripture. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 18. No one will pretend that he can cover his sins from the All-seeing eye of God; yet here is a covering spoken of, which evidently alludes to concealing them from the witnesses of God, whom he hath sent to proclaim the light of the glorious gospel, "and preach the baptism of repentance for the remission of sins." Mark 1: 4, and Luke 3: 1.

Agreeable to the testimony of Christ, "There is nothing covered that shall not be revealed; neither hid, that shall not be known." Luke 12: 2. It is certain that nothing can be revenged without being brought to the light. But where is the light, and what is it? This was plainly revealed by Christ, when he said to his disciples, "Ye are the light of the world." Mat. 5: 14. If the followers of Christ are the light of the world, then those who walk in darkness must come to those whom Christ has declared to be the light of the world, if they ever expect to find the light of truth, or be benefitted by it.

"Whosoever doth make manifest, is light."

All sin is the work of darkness, and while it remains in darkness, it is concealed; but when it is brought to light, then it appears as it is. And the only way for sinners to bring their evil deeds to the light, is to reveal them, by confession, to those who are declared to be the light of the world. Here they must be uncovered and brought to the light: for a thousand confessions made in secret, will never bring one sin to the light; and if the evil deeds of sinners are not brought to the light, they never can be put away. Therefore he who is not willing to confess his sins to the followers of Christ, who are the light of the world need never expect to get rid of them, nor find the forgiveness of God. In this manner they came to the light in Christ's first appearing. In the beginning they came to John, confessing their sins. Mat. 3: 6. In the apostle's days, "Many that believed came, and confessed, and showed their deeds." Acts 19: 18.

Again: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. If man is required of God to confess his sins in secret only, or to acknowledge himself a sinner, without bringing his evil deeds to the light, we would ask, why are not those who practice this manner of confession, cleansed from all unrighteousness? Is God unfaithful to his promise? No one will pretend to answer this question in the affirmative. What then is the matter? "All unrighteousness is sin," as the same apostle declares. 1 John 5: 17. But they go on continually confessing in the same manner, and are continually committing sin, according to their confessions. Hence they are witnesses against themselves, that they are still unrighteous; therefore it is evident that they do not confess their sins to God's acceptance; and this is the true and only reason why they do not receive the promise.

Ninth. No truth is more clearly established in the sacred writings than this; that God always has had his witnesses, who acted as agents between God and man; sometimes to plead the cause of man before God, as mediators; and sometimes to communicate the will of God;

to man as messengers. And it is equally true that God always required man to receive these witnesses in his name, and to render implicit obedience to them; nor could mankind ever find acceptance with God in any other way. The testimonies of Jesus Christ are very plain on this subject: "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." John 3: 20, and Mat. 10: 40. And again: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mat. 25: 40. Since then, we are required to receive Christ through his witnesses, or those whom he sends, and since what we do to them, we do to him, it necessarily follows that if we confess our sins to them, or in their presence, as his witnesses, we really do it to Christ; nor can we be accepted short of this.

We readily admit that no man, of himself, hath power to forgive sin; that power must proceed from God. The forgiveness of sin, after confession, must be wrought by the operation of the spirit of God. But the promise of God is sure; and "the Son of man hath power on earth to forgive sins." Mat. 2: 10.

Therefore, if the sinner, on his part, is honest and faithful in his confession, he can have no cause to distrust the mercy of God, and he soon finds the proof of it in his own soul, by a sensible manifestation of that invisible power which removes every feeling of condemnation which he before felt, and fills his soul with comfort and peace. And this power is an evident proof to him that his confession is acceptable to God.

But it is proper to remark here, that this power must necessarily come through some medium, either through the witnesses to whom the confession was made, or to some other person who had before received it, and who, by his spiritual travel, stands in a nearer relation to God than the sinner can do in that situation. Besides, as before observed, God always dispenses the power of salvation to man through the agency of man, and therefore the power of forgiveness which souls receive from God, and must come through the witnesses or servants of God, who stand in that lot, as agents or mediators between God and man.

The sinner may indeed receive a divine reflection which may give him some view of his situation, and produce conviction of sin; and it may point him to the true light, and thus enable him to come to it. But as certainly as he comes to the true light, he must make manifest his evil deeds; and he never can receive the abiding treasures of salvation in other way.

Certain it is that man, in his fallen state, can never come immediately to God, but whatever he receives from God, of a spiritual nature, must either come to him through ministering spirits, or be communicated through living witnesses on earth. Therefore, though a person under the powerful conviction of sin, not knowing the true order of God for the confession and forgiveness of sin, may cry to God for deliverance, and may have his burden of condemnation removed or suspended, for a time, by the operation of some ministering spirit, and feel his soul comforted for a season; yet, as the treasures of the Gospel, for fallen man, are committed to "earthen vessels," and as "the Son of man hath placed power on earth to forgive sins," therefore sin cannot finally be taken away from any soul, without a confession in the order of God's appointment, to his living witnesses. This doctrine may appear new and strange to many of our readers; but it is agreeable to the testimony of ETERNAL TRUTH.

Jesus Christ, after his resurrection, appeared to his disciples, and said, "Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20: 21, 22, 23. Thus he commissioned them to preach the Gospel of Peace, and gave them power to remit and retain sins. But this power was contained in the Holy Spirit which they received. And thus the apostles and elders of the church all had that power committed

to them; and so it is in this day.

Without this Divine power, neither the apostles nor any others could ever remit or retain the sins of those who came to make confession; hence they were dependent upon the will of God, manifested in his Holy Spirit which they had received; and therefore, in all their ministrations, they were directed by the gift of God. This is agreeable to the testimony of Jesus; "I do nothing of myself; but as my Father hath taught me, I speak these things.—He that believeth on me, the works that I do, shall he do also.—And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son." John 5: 28, and 14: 12, 13.

So it is in the present day: every leader and elder in the church of Christ, is as much dependent on the gift of God, in all his spiritual ministrations, as a child is dependent on its parents; nor do they ever pretend otherwise. Therefore, though they are the agents, or "earthen vessels," (as the apostle expresses it,) to whom this treasure is committed; yet should they attempt to cut off themselves, in this holy vocation, without looking to God, and feeling their dependence on his holy spirit, they would soon loose all their spiritual power, and be as destitute as Sampson was of natural power after his head was shorn.

It appears by the preceding observations, that the law of Moses enjoined the confession of sin to the priests and elders of the people; that the manner and order of confession was plainly pointed out under the law; and that the figures of the law, on this point, evidently alluded to the manner in which it was to be practiced under the gospel. It also appears that the operation of the spirit of God, in the work of conviction, clearly teaches that confessions ought to be made before the witnesses of God; that reason teaches the propriety and consistency of it; that Jesus Christ taught it; and that it was practiced under the ministry of John the Baptist, and in the primitive church until the falling away. And this doctrine of auricular confession (as it is called) was well known to the catholic fathers, and was practiced by them; and that it was then, or shortly after, wickedly corrupted in the Catholic church; so that its blessed effects were entirely lost many hundreds of years before the reformation from popery took place.

But man is not required to confess his sins before the wicked; for this would be like bringing darkness to darkness, which would naturally produce an increase of darkness upon the soul. Yet if any one have wronged any of his fellow creatures, he is bound to confess the wrong, and make reparation to the injured person, as far as possible, according to the strict demands of justice; otherwise he can never find a just relation to the work of God. But the true order of confession requires the sinner to come before one or more of the real witnesses of truth, who possess the spirit of Christ, and there honestly confess, as in the presence of God, the particulars of all his transgressions.

As light makes manifest, and truth reveals the real state of souls, so this doctrine proceeds from the attribute of light in God, and is supported by Divine Truth; and in it is displayed the virtues of humility and honesty. And thus a true principle of light is planted in men, by which souls find forgiveness of their sins and acceptance with God; and this is the only means of introduction into the kingdom of light. Hence this doctrine is revived, and fully established in this day of Christ's second appearing, as the only door of hope for the fallen race of man, and the only entrance into the Kingdom of Christ.

—•— Letter from Brother Lyman.

Enfield, Dec. 8, 1846.

BRO. NOCH:

Feeling you would like to hear from this place, since your labors here, I will inform you they have made no small stir and much enquiry about the "Day Star," and what all these things mean; and with all the number of papers you send to this place, there is still enquiry for more than we have to give; we think the lectures you

have given have been the means of doing much good. The believers here have visited the Abington Brethren and Sisters, and find them determined to go a-head to the salvation of their souls. Little did they think that Christ had set up his kingdom on earth, but they now declare that they have found that peaceful Kingdom, where Christ has manifested himself the second time without sin unto salvation in his saints. A number have visited us, ten at one time who united with us, joined in the dance. Some of them expect to move up here in the spring. Thanks be to God for the deep root the seed has taken, through your instrumentality, God bless your labors in other places as well as this. We expect Bro. Asa Kimball will give you a more full description of our eastern brethren, as he is one of them, the Lord help him. Mr. Chandler, I fear does not submit himself to the gathering point. He is about the same as when you left him, but wants union with the saints. If the requirement was a little more multiplied, say if a man was required to give up a part only that he hath, he would probably be a disciple; but when it says give up all, wife as well as Isaac, then these are hard sayings, who can hear them."

John Starkweather and Abel L. Butler, of Hamden, Ct., have visited us and have fully become satisfied that the foundation is laid for the gathering of the saints that are scattered.

Praise God for the spirit of gathering into the one household of faith, the fold where Christ is the head. There is a lovely number of Advent Brethren and Sisters in Hartford, Middletown and Bristol; I shall not have time to give you a full description of all; but they have been visited and we expect there will be some gathered from these places.

The Adventists begin to think that without holiness and purity of life, they cannot see their Jesus, in order to see him, they have to purify their souls, even as he is pure, or never enter the Kingdom of Heaven. Yours in true Love.

HARVEY LYMAN.

Trinity.

"In the unity of the Godhead there be three persons of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is none neither begotten nor proceeding; the Son is eternally begotten of the Father; and the Holy Ghost is eternally proceeding from the Father and the Son."—West. Con. Faith.

There is no definition given here of the word Person. This we are left to infer. But we are distinctly told that each one is God. The Athanasian Creed says that each one is "God and Lord," which means no more than God. Dr. Taylor defines Person to be "ground for distinct consciousness—and distinct acts." What that ground is, appears in what he says elsewhere, as we shall add. But there is generally no explicit perception of the meaning of this word.

Is each person fully and entirely God? or only somewhat God, and somehow not God? If each Divine person is fully God, in the complete, and simple sense of that word, then there are three Gods; all denials and modifications to the contrary notwithstanding. And if this view is taken, then the unity of these three is a conventional union, a union agreed upon by the parties, as a matter of convenience or safety.

The idea of three Gods; and three, not only in essence and form, but in character, will be shown presently. The very idea of God's oneness has well nigh fled, or it is only entertained as a metaphysical problem, admitting of a variety of solutions.

Dr. Taylor's favorite illustration of the Trinity, to his pupils, is the idea of three men, visibly and really three; and yet united by an invisible substance, pertaining alike to each, and constituting them, also, *really one*.

This tri-personal dogma is not only erroneous, but it has also led multitudes of Christians to the idea, that among these three divine persons, there is a radical diversity of character. Thus, there is the notion that the Father is pre-eminently the God of justice; and the Son the God of mercy; and the Holy Spirit the God of conservative indifference.

J. P. STUART, A. M.

THE DAY-STAR.

UNION VILLAGE, DEC. 27, 1846.

"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."

"Ann Lee."

An admirer and defender of Ann Lee and her impious pretensions, called on us recently, requesting the privilege to call on Bro. J. B. Cook through our columns, to "favor the readers of the 'Voice of Truth' with good substantial evidence; clearly showing what the impiety of 'the impious Ann Lee' consisted in." Bro. Cook made this or a similar charge against 'Mother Ann' in his letter published in our sheet for Oct. 21st.

Bro. Cook will have the opportunity of complying with this request, if he shall think it advisable to do so. We will however take the liberty to say that we think the charge is fully sustained from the fact,

1. That she blasphemously and impiously pretended to be the Son of God—or that Christ had made his second appearance in her, a woman! Of what depravity and presumption in her who made such pretensions; and what ignorance, folly and madness in any one who will be deceived by her delusions.

2. Her doctrines impiously oppose the plain commands of Christ. He says a man shall leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.' Mat. 19: 5, 6. But impious Ann and her deluded followers, teach that the husband and wife should separate."—*Voice of Truth.*

About we have the charges of the "Voice of Truth," whose echoings in this distant region, seem not to justify the appellation. "Ignorance, folly, madness, delusions and impurity," are grave charges to be publicly alleged against any community, and should in no case be urged, unless they can be substantiated by undeniably facts. Such charges suppose the individual by whom they are made, to have perfect knowledge of the body against whom they are preferred, and the ability to maintain the same, which, if true, should in no wise be kept from the public: but if he fail to produce the evidence, then he is liable himself to the imputation of the first charge, if not more; and as the "Voice" shoulders the whole responsibility. I here take the liberty to call upon it to set forth its evidence—to place its finger upon some reliable truth that will sustain its allegations. I shall not look for abhorred evidence, nor the asseverations of apostates, (those who are 'lovers of pleasure more than lovers of God.') nor Magazines that know no more nor perhaps as much as the "Voice of Truth;" but shall expect to see the charges set down in a tangible form, and if they are irrefragable, then the "Voice" will have sustained its appellation.

Let it prove that Anna Lee 'pretended to be the Son of God' &c.—that she ever taught one word, that was not also taught by the Savior,—that her followers are either deluded or mad, or more impure than its own community—that they teach or practice anything that was not taught by Christ and his apostles at his first appearing. I seriously and in candor invite friend Marsh, to give his readers, something from his own fund of perfect knowledge, and not leave them in suspense as to real facts; But if he has spoken prematurely, or without that perfect knowledge, then as a man of honor, he will have the candor to acknowledge it, otherwise he cannot consistently withhold his truths from the public.

The most charitable conclusion I can draw from the premises is, that he has been too credulous in receiving for truth that which others have asserted, who were enemies of the cross of Christ and 'all righteousness,' or that of those who are ignorant as to the truth or falsity of their own assertions; and for this reason, I will here, by way of aiding the "Voice" in its deduction, premise a few facts that really do exist among the followers of Ann Lee, and which I presume are the grand reasons why they are so hated and vilified by the world.

First, Because among her followers, there is a complete leveling of all distinctions and equalizing of conditions—there is not high and low and rich and poor among them—but all fare alike.

Because, like the primitive church, they have all things common and no one of the things he possesses has ought that he can call his own. Acts 4: 32, 34, 35.

Because they take up their crosses and deny themselves, not only in word but in deed against 'all that is in the world, the lust of the flesh, the lust of the eye and pride of life.' John 3: 16;

Because they 'make no provision for the flesh, to fulfill it in the lusts thereof.' Rom. 13: 14.

Because they have come out and separated themselves from the world, and 'touch not the unclean thing.' 2 Cor. 6: 17, as the only conditions of being received of Christ. And,

Because they say that all such 'shall be the sons and daughters of the Lord Almighty.' 2 Cor. 6: 18.

Because they believe they cannot come out of the world and stay there at the same time—they cannot separate themselves from it and be united to it at the same time; for this cause the world hate them.

Because they do not marry wives, and think it better to follow the Second Adam in regeneration, than to follow the first Adam in the works of generation.

Because they do not believe they can sow to the flesh, and sow to the spirit at the same time.

Because they believe that sowing to the flesh, is the gratifying of the lust of the flesh either in the married or unmarried state.

Because they let not sin reign in their mortal bodies to obey it in the lusts thereof.' Rom. 6: 12.

Because they yield not their members as instruments of unrighteousness, but yield themselves unto God [Body and soul] as those that are alive from the dead.' Rom. 6: 13.

Because they live in love and union, without schisms or conflicting theological theories—

Because they believe it to be better to be 'doers of the work than to be forgetful hearers of the word.' Jam. 1: 25.

Because they believe and say that, if a man 'hath not the spirit of Christ he is none of his.' Rom. 8: 9.

Because they say as many as are led by the spirit of God they are the sons [and daughters] of God.' Rom. 8: 14.—and that there can be neither sons nor daughters (unless it be by adoption,) without parents. Gal. 4: 5.

Because they say that Christ has made his second advent, or he has come the 'second time without sin unto salvation,'—that the same spirit' and anointing power of God, which constituted him the Christ, has appeared in the female, and the parentage is complete; hence they are called deluded.

Because they hold that no man nor woman is justly entitled to the name of Christian, unless ha or she follows Christ, not in speculative theories, but in keeping his commandments and doing them.—

Because they say that no one can fully do this while continuing in the works of the flesh, following the first Adam who was of the 'Earth earthy,' hence are not justly entitled to the christian name.—

Because they say that ha that 'nameth the name of Christ should depart from iniquity.' 1 Tim. 19, both in word and deed. And as we are conceived in sin and shapen in iniquity, Psalm 51: 1. So this whole work of corrupt and fallen man is iniquities and 'impure.'

Because they believe, 'they that plow iniquity, shall reap the same.' Job 4: 8.

Because they believe, that filthy is the man that drinketh iniquity like water,' Job 15: 16. therefore they depart from it.

Because they have no fellowship with the unfruitful works of darkness, but rather reprove them.' Eph. 5: 11.

Because they believe and say, 'now is come Salvation and Strength and the Kingdom of our God and the power of his Christ.' Rev. 12: 10.

Because they believe it is "good for a man not to touch a woman," 1 Cor. 7: 1. And that a married woman is still a woman.

Because they believe that every man will be rewarded according to his works, and 'shall come forth; they that have done good to the resurrection of life and they that have done evil to the resurrection of damnation.' John 5: 29.

Because they believe 'every son or daughter is the temple of God—that he will dwell and walk in them.' 2 Cor. 6: 16.

Because they believe that a man cannot be saved short

of a living faith, which is to obey in word and deed, as well as believe, as mere 'faith without works is dead.' Jam. 2: 19, 20, 26.

Because they believe that, 'lust when it bath conceived bringeth forth sin, and sin when it is finished bringeth forth death.' Jam. 1: 15.

The foregoing are a part of the reasons why the children of this world hate the followers of the Lamb and the Bride, and if these are not sufficient to satisfy friend Joseph, why they are so universally spoken against, I will freely continue the catalogue; and if he bear any thing which is contrary to the above, he may set it down as calumny and falsehood; for I am sure it is such, and such like reasons which are the cause of those apologetic evasions which are occasionally seen in the prints of the day, and not any violation, on our part, of law, order, or rules of decorum whatever; and we hereby invite, most cordially, friend Joseph and any man every one who is honestly seeking the way of salvation or desiring to be a follower of the Lamb of God, to come and stay with us until they are fully and thoroughly satisfied, as to our 'madness, delusion,' or folly.

We should not—cannot feel justified in resting on the say-so of the cross-hater, in regard to that, which is of all things under heaven, of the most vital importance to our own souls. Alas! or should be equally interested for their souls welfare. We are required to draw nigh unto God and he will draw nigh unto us,' and our 'iniquities are what separate us from him.' We should 'prove all things, and hold fast that which is good.' 1 Thess. 5: 21.

Christ, 'the way, the truth and the life,' has either come or has not, and if he has come, he is to be found in the clouds of his witness; who do follow him whithersoever he goeth. If he has come, the fruits are produced by which he said his children should be known, to wit: 'not one for another.' If he has come, the fruits of his spirit are produced, peace, love, joy, longsuffering, gentleness, meekness, goodness, &c. If he has come, then his universal prayer is begun to be answered—"The will of God done on earth as it is in heaven."

Come and see if any of these fruits or signs exist, and then write from a perfect knowledge of what you hear, see and feel. These pretensions are either true or false; If they are false, will it not be your duty to detect and expose them? Surely the Lord will bless you in it: But if they are true will it not be your duty to clothe in with them least haply you be found fighting against God?

If to put on the yoke of Christ and lay ourselves of the pleasures of the world, is madness, then we plead guilty. If to become as little children in order to receive the kingdom of heaven, is folly, we confess the epithet is truly applied. If to walk righteously, soberly and Godly in this present world, to do unto all mankind as we would have them do unto us, is delusion, then we abide our delusion; I would only add that there are many of our dear brethren and sisters who, I believe, are honestly seeking the truth and it certainly behoves us not to throw any obstacle in their way.

If we honestly differ in what we conceive to be the requirements of the Son of God—this difference should not lead us to vilify and abuse each other; but rather to pray that the Lord in his mercy would enlighten us to know, and give us power to obey the truth.

There is a great responsibility resting on those who in these momentous seasons feel called upon to disseminate gospel truths; and if we shed darkness instead of light falsehood instead of truth, awful will be our condition in the final reckoning, when we shall feel accused of having led souls into impurity of life and conduct; hence it becomes us to closely examine the people where purity is said to reign, and not throw dust into the eyes of the multitude, lest they might gather to the pure fountain and drink the waters of life.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

SACRED ROLL.

CHAPTER XXI.

Of God's coming to visit the earth in mercy and in judgment.

Hearken; O ye people, and understand, all ye nations of the earth. I AM, before Me none were, and after Me none can exist.

The God, before whose bar of judgment ye must all shortly appear, hath now, in this last age of the world, condescended in his eternal goodness, to stoop from the throne of his Almighty power on high, and come down to warn the inhabitants of the earth. With thousands of holy Angels upon his right and upon his left, doth he approach the habitations of man. And how loth he come! crieth a mighty Angel that goeth before him, that the people may hear.

With a balance of true justice in his right hand, and a sword of his judgment in his left; and on his right, doth a holy Angel bear the sceptre of his mercy, and on his left, a mighty Angel of power doth bear the besom of destruction.

Yet, saith the Lord, I send forth unto you my solemn warnings in a still small voice, in language plain, simple, and familiar, that a child may understand. Will you hearken any the less on that account?

Would you be more ready to receive it, were the earth rocking under your feet, and opening her mouth ready to swallow you down!

Would you be more ready to receive it, should I, without giving you the offer of repentance, send a pestilence through your land, that should sweep three fourths of its inhabitants therefrom? Would you be more ready to receive it, should I cause a dearth throughout the earth, and destroy both man and beast thereon.

Or would you be more ready to receive it, should I, in my wrath, take from the earth what little peace there is thereon, and suffer the sword to be unsheathed, through every nation and kingdom.

Or will you, in mercy, receive it at my hand, before my awful judgments roll on you. My times are not man's time, remember; but the time of times shall not pass in vain over this earth, or those who dwell upon it.

But I will now show unto you, the rewards of those who sincerely spend their lives to Me, while in time, such as enter under the law of grace, and walk uprightly therein to the end of their days.

When once a soul has heard the sound of the everlasting and true gospel, (remember there is but one true gospel,) they no longer can be considered in a state of ignorance; but they must either harden their hearts to disbelief and reject it, or else they must follow the best light in their own souls in obeying it.

But let it be forever remembered, by all the human race, that they who go through time and commit the least sin, are always the most bright and glorious in the eternal world, and come the nearest to God, their Creator; for every sinful act makes a stain, and deep impression of guilt upon the soul, which can never be eradicated, but through confession and true repentance,

And none have found any way or power, by which they can keep from sinning, only such as have, in full purpose of heart, embraced the only true gospel of the Lord Jesus Christ, in his first, and in his second appearing, which, if lived up to, completes the work of redemption in the soul.

Such as embrace this gospel in their childhood, and by that means, learn to love the way of purity in the days of their innocence, and continue faithfully to bear the blessed cross of Christ, to the end of their days, offer unto Me, their God and Creator, the first fruits of their lives.

And such souls are prepared, at any time, to enter eternity, and stand before my holy bar of judgment, justified by their God; and there is no power that can condemn them; and in this state, are prepared immediately to enter a travel in eternity, progressing from one degree of glory to another; continually rejoicing in that God of their salvation, who called them while upon earth, seeking the mercy of God.

ness, and become hardened against God, their Creator.

Such are crowned with eternal crowns of glory, having palms placed in their hands; and such are made Kings and priests unto Me, for they are worthy. They lived in a sinful world, but they defiled not themselves with her sins, that they might not partake of her plagues.

And now, they are prepared to stand in truth with the Lamb on Mount Zion, therefore I will clothe them in white, and gird on them the breastplate of righteousness, for they have no need to taste the second death.

But such as pass a long life in every kind of wicked and sinful indulgence, to which their natures are prone, often feel a stroke of reproof from the monitorings of conscience, while passing through time, which awakens in their souls, at times, solemn feelings of reflection and sorrow, for the time that is past and gone, which they have spent in wickedness, against the laws of their Maker. And in this state, many form strong resolutions of mind, that they will mend their lives; but when temptations again appear, their resolutions are gone, and so they again become an easy prey to nature's vilest passions.

And, as they approach the close of life, they feel an awful horror and condemnation, thrilling through their souls; a dread of death, judgment and eternity now stares them in the face.

They know they are unprepared to meet their God, for they have gone far aside, from doing the best they knew; they now try to pacify their own feelings, by that doctrine which they have so often heard advanced, while passing through life; That if they will, before they breath their last, only confess themselves to be sinners, by calling on my name; by the merits of Christ, the Savior, all their sins shall be pardoned.

But how awfully mistaken on this point, do they find themselves, when they enter eternity! Though many times, my Holy Spirit, saith the Lord, suffereth such souls to wander and grope in darkness, for hundreds of years, before they are called to judgment; yet no enjoyment do they find; but are similar, in situation, to a man lost in a dense wilderness, among wild beasts. And when their time comes to be called to judgment, they find, that upon my eternal record every deed of their lives is recorded; the good upon the right, and the bad upon the left.

And these are weighed in the balance of my eternal justice, which finds them greatly wanting; and their doom is sealed in the flames of hell, with the Devil and his angels, till they have paid the utmost farthing, by suffering the demands of justice.

I now send forth ministering spirits, to offer them this self same gospel which is offered unto you, O ye children of men. They thankfully embrace the least offer of mercy which I now show unto them; and they now have to begin, exactly in the same way that they would, had they begun in their childhood, or in any period of their lives while on earth, to embrace this gospel of Christ's second coming, without sin unto salvation.

After loosing their time on earth, as to gaining any treasure for their souls, and all this time in eternity, enduring all the heart-rending sufferings they had to pass through, as their due and just reward, they now have to begin, and travel out of the nature of that loss, with all its increased strength, which is added many fold by indulgence, just the same as they would have had to do, had they begun in the early part of their lives.

If they had done this, they would have saved all the time lost in eternity, and their souls from the deep impression of guilt, darkness and disgrace, and of a sin-stained life, saith the Lord; and been preserved from all the sufferings therewith connected.

And be it known unto all people, that it is much easier for them to find a fruitful travel in this world, by yielding obedience to the cross of Christ, while they have strength and activity, of both soul and body, than it is for them to find it in eternity; for there they must pass from prison to prison, from one degree of sufferings to another, seeking the mercy of God.

And for those who have once tasted the true

Gospel of Christ, and the good word of God, and of the powers of the world to come, and then turn back to serve their own corrupt natures, it would have been better for them never to have been born; for such crucify unto themselves the son of God afresh.

But such as do not feel themselves called upon by the awakening flames of conviction, in their own consciences, to obey the law of Gospel purity, must return to the moral law of nature, saith the Lord; or they cannot escape the heavy hand of my awful judgments.

I have not sent forth this roll of solemn truth and warning, to threaten, or terrify the inhabitants of earth; neither have I sent it forth for nought, or to be disregarded, trampled upon, and treated with scorn and contempt by any, either Monarchs, Kings or princes; but those of you who believe it not, let it alone, and both time and eternity will convince you, from what source it was sent forth.

You shall be fully convinced, in the event, that it is not the invention of the people called Shakers, whose religion is so universally despised throughout the earth, nor the invention of man or of woman; but in obedience to my imperative command, and that alone, was it sent forth unto you.

For the [inspired] mortal instrument, whose hand I required to pen the words of this roll and book, to the inhabitants of the earth, would sooner have laid down his life, than been compelled to draft what an Angel read, for mortal eyes to view, could he have been accepted of Me, his God and Creator, in so doing.

But mortals are but worms of the dust; and whosoever shall refuse to do my will, (when I make it known plainly before them, with indisputable evidence,) are banished from my presence, to suffer in torment and anguish of soul.

But if thou trust in Me, and obey my voice, let the inhabitants of the earth to whom these warnings are sent, do as they may, they clear their own souls, saith the Lord.

CHAPTER XXV.

The word of the Lord, concerning those who labor to turn the scale of justice for gain; and those who would prolong disease in their fellow creatures for money.

Listen to my words, and hearken to my voice, saith the Lord your God, all ye who sell the truth for hire, and turn the scales of justice for money. Can ye, by word, turn falsehood into truth? and truth into falsehood.

Do you look at the silver and gold, and then engage to sell the rights of justice for a certain price.

Do you, for hire, turn the right of the poor from the bar of equity, and cause the penniless to suffer under the heavy hand of oppression.

Are you not called to plead the cause of the widow and fatherless, and use all your influence, that true justice be done between man and man, without regard to gold or silver.

Does the popular liar stand justified in my sight, or excused by the usages of men.

Does the habit or custom of selling one's self, for a given sum, to pervert the truth, render it less wicked.

Do you remember the declarations of my mouth, through my servant John, when on earth, That all liars should have their part in the lake that burneth with fire and brimstone.

Do you remember that for every idle word, man must give an account in judgment, unto Me, his God.

Does equity balance your accounts, and justice settle your demands.

Is the golden rule that your Lord and Savior gave, first and foremost in your hearts.

"Do unto others as ye would that others should do unto you." And [do you] never from this depart.

Do you make justice your study, and uprightness your daily companion. Or is deception your study, and false coloring your constant companion.

Do the records of truth, rest upon the table of

your hearts, supporting the deeds that are past, and resolving the course to pursue in future.

Are you prepared for the summons of an eternal change, to appear before the tribunal of the Almighty, and there to receive your reward according to the record of my eternal justice.

If ye knew each day, that it would be the last you would have in time, would you not be in possession, at the return of night, of a different record in your hearts:

But remember, saith the Lord, Truth will stand, and justice will not be perverted, in the end.

No one can take from him, that which is his just due, nor give unto him, whose right it is not.

All classes, all nations and kingdoms of one blood I have created, with immortal and never dying souls, which are all alike accountable to Me who gave them, saith the Lord.

Though the path-ways of men through life are very unequal, and the inequality greatly increased by their injustice one with another, yet shall all, in the final event, be arraigned at my bar of eternal justice, to receive their just due, according to the record of their lives, which they lived upon earth. Here, wealth, riches, grandeur or popularity, turn not the scales of justice.

Do ye, while pleading the laws of man, keep in your hearts the law of your God, which is, Deal justly, love mercy, walk humbly.

Do you extort from the poor and needy, and spend it yourselves, in rioting, luxury and extravagance.

Do you give place in your hearts, for serious, and solemn reflections. Or do you put away the day of my visitation saith the Lord.

Let all flesh tremble at my word, and bow at my command, saith the God of Heaven; for I will sweep, with the blast of my destruction, from the face of the earth, the hard and impenitent souls.

For the earth and the inhabitants thereon, have become sick, and covered with mortifying sores, from the crown of their heads to the soles of their feet.

And all ye physicians of men, how do you deal with your fellow creatures. Do you prolong sickness for money, and protract disease for gain.

Do you make just reckoning, and exact no more than your just due.

Do you administer relief to the poor, and comfort to the afflicted, though they be penniless and have nought to reward you, but thanks of tongue and blessing of heart.

Or do you only prescribe for silver, and administer for gold.

Do you pursue the golden rule laid down by Christ, your Lord and Savior, in all cases; Do by others as you would have them do by you in the same condition.

Are you guided and dictated by kind, benevolent and humane feelings towards your fellow creatures; or do rewards control you.

Are you prepared to meet in judgment, the souls of those upon whose bodies you did protract disease, until you acquired all their temporal substance, then did leave them to die at last, and by this means their families were made greatly to suffer, and wholly through your avarice.

Remember, the day of truth and justice must come with all. And are you prepared, while in the midst of life, and prospects of enjoyments great, to be in death snatched by my Almighty power, before my eternal bar of justice, there to receive the just recompence of your labor, and meet the souls of those whom ye did wrong upon the earth, and cause their bodies much distress and pain, for the purpose of getting gain to yourselves. Behold I shall call, and from my call, no man can turn.

I am the God, who respecteth not the persons of men; but who visiteth the inhabitants of earth, for the greatness of their abominations; and in mercy to them that will hear, and in judgment to them that will not.

Therefore, prepare your hearts, my name in truth to serve; and study first, the duty you owe to Me, your God and Creator; then, the duty you owe to man, your fellow creature. And live each

day, as ye would, if ye knew it was to be your last; then you will be prepared to do my will, wherever your lot is cast.

For behold, the powers of earth shall be shaken, and the heart of man shall be seized with consternation and dismay. Loudly and quickly, would he then call upon my name for mercy! But such as have had warning at my mouth, and have heeded it not, their cries will be in vain.

For have I not declared unto all flesh, that my spirit shall not always strive with mortal man to no purpose.

Therefore, be ye warned by my words, saith the voice of the Most High.

PROPHECIC.

I am but a frail mortal; but through the mercy and blessing of God, have received a measure of his holy power, light and heavenly gifts; which have caused me to love and serve Him above all other beings, and render unto his service, every faculty I possess; and through which I have obtained an abiding evidence, a burning lamp of eternal truth, which can never be extinguished by vain reason or earthly knowledge.

On wednesday, April twentieth, eighteen hundred and forty two, while sitting in silent meditation with my companions, I saw rising out of the south a cloud of fire and smoke; and in the midst thereof an Angel of might and terror. He held in his right hand a sharp sword, and in his left a vial of wrath.

I turned my eyes to the west, and beheld an innumerable company of armed men, arrayed in martial attire, marching swiftly to the south. When they approached the cloud of fire, they fell prostrate to the earth, and were immediately destroyed.

The vision then ceased, but left upon my feelings a chill of horror and solemnity. I heard not the Angel's voice, neither made mention of what I had seen.

On the following day, the same vision again appeared before me, but with greater plainness than before. The Angel approached so near, that I could plainly behold his visage, and the terror of his countenance, but heard not his voice. This sight was truly awful; and caused my whole frame to tremble before it. His eyes appeared as balls of fire, and his presence bespoke judgment, vengeance and destruction.

The vision of the former Angel, caused in my feelings much anxiety, to know the meaning thereof; but I received no answer, save, that he was an Angel of judgment, sent forth by Almighty Power to visit the earth; and to the chosen of the Lord, he would make known the power of his hand, that they might seek a refuge from his wrath and indignation.

April twenty-third, while employed in my duty through the day, I was visited with an unusual degree of solemnity, and many times a feeling of fear, as if about to behold a scene of horror and distress.

I prayed earnestly to know the cause thereof, but received no satisfactory answer; neither was I permitted to make known my feelings.

Towards evening, I went to my retiring room; and in a short time, saw again the two Angels before mentioned. As I beheld them, the latter spake unto me thus. Thou hast seen the sign in the south and in the west; now turn thine eyes to the north, and behold the vengeance of an Almighty God! I looked, and lo! Desolation, distress and sorrow, filled the land.

The Angel then said unto me, From this place were sent forth the company which ye saw fall before the Angel of judgment. Desolation hath marked their footstep; their dwellings are a dreary waste; and from their tent doors, judgment hath followed them in their goings; until they were consumed by the sword! But verily saith the Lord, judgments, still heavier, await their rulers' and country.

The Angel now paused, and then spake unto me thus; Speak not of what you have seen, neither shall you know any more concerning the same, until the morning of the coming day.

You shall then receive further information,

and correctly write all that you have seen and heard.

Accordingly, on the following morning (April twenty-fourth,) while sitting with my companions, I was suddenly called by a sound from an invisible source, to behold the rising sun, which was then shining in the east.

I looked, and lo, it remained fixed, as if refusing again to illuminate the earth with its noon-day rays?

I was then commanded to turn my eyes to the north; there truly I beheld the most horrid spectacle my eyes ever witnessed.

I saw the wretched inhabitants, walking to and fro; friendless, destitute and forlorn; gnawing their tongues with anguish of soul, while their bodies were famishing with hunger, and constantly falling on every hand.

Their thrones, palaces and splendid dwellings, had become tombs for their dead bodies; Their lofty towers were laid low, even with the dust; and their kings and nobles had fallen prostrate to the earth, without a friend to raise them up, or listen to their cries and lamentations.

Others, who were left as spectators of the scene, were putting an end to their wretched existence, and that of their tender offspring, with their own hands.

This day being the Sabbath, the time for our morning meeting had now come, and I was called from this scene of horror, to behold the peace and quietness with which I was surrounded.

I went with my companions to our place of worship, but with a heavy heart. In a few moments I felt a trembling of the floor upon which I stood like that of an earthquake. I raised my eyes to see if others did not notice the same; but perceiving no alarm, I remained silent, and soon followed the same dreary scene, but with increasing horror, which I knew not but I had viewed for the last time.

The sun appeared as blood: the stars resumed their glittering, and the face of nature was one scene of mid-night gloom.

The hand of desolation had reached from east to west, and from north to south; and the earth was encircled therewith, like unto a continual flame of lightning and constant roar of thunder!

I looked to find the chosen Israel of God, and beheld as it were, wings, gathering them together into one band, and hovering them from the vengeance of an Almighty God.

I also heard the tender calls of the Holy Angels, and the mourning of saints, for those who wandered from these wings of protection, and rejected the warning voice of their lovely Shepherd.

I observed that all who gathered beneath these holy wings, were protected from danger, and in a low and pleasant vale, united even as one body.

My vision now ceased, but the sensation produced thereby, can never be erased from my memory, while in time I remain.

These things may appear to some, as phantoms of a disordered brain; but unto the candid and unprejudiced, must stand in their true light, inalterable truths, without veil or covering: the evidence of which nought but disobedience can remove from an enlightened mind, or darken with the clouds of unbelief.

I therefore testify unto all, that to me they are solemn realities, firmly grounded by a knowledge which I can never deny, should my life be required in consequence of a refusal.

New Lebanon, Columbia County, New York.

ANIGAIL CROMAN.

QUESTIONS.

"To him that overcometh will I grant to sit with me in my throne, even as I have overcome, and am set down with my Father on his throne." Rev. 3: 21.

1st. What or where was the world which Christ overcame? or what was it that he overcame?

2d. If those who do this overcoming are to sit IN his throne, where is his throne?

THE DAY-STAR.

UNION VILLAGE, DEC. 27, 1846.

"For the righteous LORD loveth righteousness; his countenance doth behold the upright."

READ AND UNDERSTAND.

We are aware that there are many, who are yet looking for the second coming of the Lord; and to all such we would recommend an attentive perusal of Mr. Roney's letter,—which will be found in another column,—for every man that hath his hope in him, purifieth himself even as he is pure.' 1 John 3: 3.

We suppose this purifying one's self, is, to fit our vessels for his reception when he comes to us; because if we are full of sin and pollution, our temples will not be suitable for the indwelling of his holy spirit: for it seems we are to receive him IN US, or otherwise be reprobates. 'Prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' 2 Cor. 13: 5. Hence the requisition, 'Cleanse your hands ye sinners, and purify your hearts ye double minded.' James 4: 8. We think the double minded here spoken of, are the very characters alluded to by Mr. Roney, 'That have gone out to meet the Bridegroom and cast a lingering look behind,' desiring the things of the world, and thus give their souls part of the time to Jesus, and part of the time to the world; thus evincing to the world, that they are in some doubt about their Lord's coming at all. [!!]

Bro. R. asks another very important question, well deserving the consideration of all, 'Is your conversation in heaven from whence also you look for the Savior, the Lord Jesus Christ?' The apostle was here exhorting the Philippians to walk as they (the apostles) walked 'as ye he says,) have us for an example.' 'Our [the apostle's] conversation is in heaven, from whence also we look for the Savior' &c., clearly showing in what heaven, we are to look for the coming Lord, which is, in or among those whose walk and conversation are like that of the apostles; for we are to look for him in the elements, or atmosphere where such conversation exists; and such conversation cannot exist in any other place but where Christ is. Now it is impossible for us to discover this walk, or bear this conversation, even a small distance above our heads; consequently, we must look nearer home, where there is a possibility of finding it, and if we hear that such walk and conversation does exist in any accessible place, it then becomes our duty, to go out to meet the Lord in this element, and if we find that it does in reality exist, then we may know of a certainty that our blessed Lord is there; and so we will meet him in this pure air; and although the world aseth him no more, 'we shall see him as he is,' and our conversation will then be in heaven, and we will be in him and he in us, to will and to do; that is, governing all our walk and conversation, so that we shall be fully enabled to 'do, not a part only, but ALL to the glory of God.' So that they all may be one: as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.' John 17: 21.

Then, as Bro. R. remarks, we will have made our faith perfect, (not by words alone, but) by works; and he very pertinently inquires: 'How can a man have a lively faith when his works do not correspond therewith?'

This is worthy the serious attention of all our brethren and sisters, who have found the Lord, we are yet seeking for him; and he that will teach other doctrines and, say, we are not required in this life to become pure,—that a state of sanctification is unattainable whilst we remain in this tabernacle—that we cannot indeed live the life of Christ—that there is no way for us, but to remain in our sins until the Son of God, in propria persona, descend from the starry heavens, and do the work for us: thus lulling the credulous into a sounder sleep, making them rest and feel at ease in their sins, whilst they might, in time, have 'put off the body of the sins of the flesh,' say, have received the Christ of God in their souls! Those who will promulgate such doctrine are the 'men who casteth firebrands, arrows and death,' among those who are perhaps looking to him for 'miracles due seasons,' and who are thirsting after righteousness as the 'Hart panteth after the water-brooks.' Psal. 42: 1.

It will probably be contended by some who are looking for the literal descent of the Savior that his coming in the

spirit and power of God, which is the Christ, is not scriptural, and say it teaches that he will come in the man-like form as he went up, a tangible substance that can be recognized by men and women of all grades, on the face of the whole earth; thus in the very outset, making their whole scheme a physical, moral and religious impossibility! We beg leave to dissent from these views, and say, the grounds here taken, are untenable and unscriptural in the scripture; because, when properly understood the scriptures harmonize; but viewing them in the light just set forth, we involve them in inexplicable difficulty, if not absolute absurdity. 'Where two or three are gathered together in my name, there am I, (Christ Jesus,) in the midst of them.' Mat. 18: 20.

This simple declaration of the Savior, plainly shows what the Christ is, and where he is to be found, not to mention many more equally plain.—If this is not so, then it belongs to literalists to show, how this personality shall be in heaven and on earth, nay, every body that assemble in his name, at the same time:

But if the Christ that hath already appeared on earth, according to the scriptures, has done, and is doing all that can be reasonably claimed by those who are looking for him, what more can we ask of him?

If those who have received him, are enabled to follow him in truth—if they have received power to 'walk righteously, deal justly and love mercy'—if they are enabled to 'slay the enmity within,' and to 'wash their robes white in the blood [life] of the Lamb,' and to purify themselves so as to become heirs and joint heirs with Christ—if they are made able to live at peace with God and man, how could they be benefitted by a third manifestation of this saving and redeeming power of God? How could they be benefited by any literalism, materiality or personality, that could be introduced to their natural eyes or outward senses? We hope that none who have received any part of this saving power in their souls, which directs them to change, or immediately mend their lives, will sink back into their former state, and trust to something yet to be introduced to their natural senses, or to content themselves in sin and wickedness; for it had been better for them not to have known the way, than to turn from the holy commandment delivered unto them; lest they be likened to the dog that has turned again to his vomit, or the sow that was washed, to her wallowing in the mire.' 2 Peter 2: 16.

The Lord has promised to 'reward every man according as his work shall be,'—has promised to purge and purify—that his 'furnace should be in Jerusalem, and that his people should be tried as gold in the furnace,'—that they should see eye to eye—'be of one heart and one soul'—that they should be (not impure but) a pure people—that they should flow (not apart, but) together to the goodness of the Lord, for wheat, for wine and for oil, and that they should go forth in the dances of them that make merry both young and old together—that they should 'praise his name in the dance'—that they should be satisfied with the goodness of God, &c. &c.,—that all things should pass away and all things should become new, and ALL things of God—that the elements would melt with fervent heat; and thousands now that have put off the old man with his deeds and have put on the new (Christ) can testify to a slumbering world that these things have taken, and are taking place, and may it go with the voice of a glorious trumpet to the uttermost bounds of the earth, that, the blessed REDEEMER IS COME, and the invitation is to all, come and partake of the waters of life freely, without money and without price.'

To Correspondents.

Jacob E. Mell et,—your paper has been regularly sent to the Post Office, at Lebanon, endorsed 'Blue Ball, Warren Co., O.'

Anna Eames,—for some cause your name was not entered among the list of subscribers; If you want the back numbers they will be forwarded. Your name is now on the book, credited for \$1.00.

F. W. Evans, you will have perceived before this that we have commenced publishing the Enfield lectures; but Bro. Enoch did not get them already for the press before he started for Ky., hence they are delayed, but will be continued in the next number.

Harvey Lyman, you have our thanks for the information respecting Br. Pease and Taylor.—We had expected Br. Pease to receive his paper from J. White's package; but heretofore we will send it in a single wrapper.—Bro. Taylor's address I suppose was mislaid, as his name was not entered.

BROTHER WILLIAM THAYER, writes from Woodstock Ct., expressing great fears that the Editor of the "Day-Star" has fallen into a hurtful and fatal snare of the great Adversary, in embracing and advocating the peculiar sentiments of the Shakers, and therefore can't in conscience give the least countenance or support to opinions which he deems so fundamentally wrong; and hence requests us most seriously, to stop sending the paper to four others beside himself, who, he says, entertain opinions similar to his own. As the Editor is not at home, but is at this time in Ky., we will take the liberty to say that we do not think there is sufficient ground for discontinuing the papers mentioned, as Bro. Thayer did not say it was by their request.

Papers have been stopped for individuals at the suggestion of their friends, which afterwards had to be forwarded again; so, many of the brethren are requested to discontinue for another, they will please be particular to mention it in their communications.

We hope we shall be excused for taking the liberty to say that, we think Bro. Thayer is misinformed as to the 'peculiar sentiments of the Shakers.'—We should be thankful indeed, if he would point out any of one doctrines or sentiments that are embraced by the 'great Adversary.'

If we calmly scrutinize the doctrines of this enemy of our race, we certainly will find that his doctrines are diametrically opposed to those of the 'Shakers.' His first counsel to Mother Eve and which he still holds to be good, we have always rejected; and then again, look at his advice to the Savior, where he presented the kingdom and pleasures of this world, &c., these he continues to hold out in fine colors to every soul, who he thinks is about to forsake this world's pleasures in order to obtain an inheritance in the kingdom of God. Hence, Christ in his first appearing upbraided worldly minded men, saying: 'Ye are of your father the Devil, and the lusts of your father ye will do.' John 8: 44. So my dear Bro. you may see that we have a clue by which to arrive at the characters who are ensnared by the 'great Adversary.'

We hold ourselves to be at war with him, and are resolved to conquer or die in the conflict, and we will take it kindly to be aided from any quarter. We have enlisted under Christ as our captain and head, and on the folds of our banner are inscribed, 'Death or victory.' Come up Brother to the help of the Lord.

Bro. F. W. Evans, writes under date, Nov. 17, (letter just received) giving cheering accounts of the little flock in Philadelphia. He with three others spent the Sabbath there and held public meetings; he says: "The last one was crowded and a great number could not get in. There is an increasing interest about 'Shakerism,'—what the end will be we cannot say. The Battle Axe party had spoiled their meeting previous to our visit, and the number of Believers there before our arrival was ten, but it increased to twenty adults; and before our departure we had some good meetings. Ortley does well, Thompson and his wife united, and we brought home three of their children, and two of Rasin's."

Bro. Pillow and his family, came on with us from New York.

A family of English people, five in number, from Rochester, came and united while we were absent. * * * Give our love to the friends in the west. We rejoice when they rejoice and weep when they weep. Their honor is our honor—their prosperity our prosperity, and their adversity our adversity.

Fountain of Love.

Descend from the fountain bright rivers of love — Roll on and roll on in pure streams from above: In one gentle current continue to roll— Refresh and enliven my poor thirsty soul.

Come ye sweet breezes so pleasant and clear; Breathe forth your sweet fragrance my spirit to cheer— Those sweet angelic odors from life's blooming tree; Ye soft gales of paradise wait them to me.

Ye notes so melodious which bright ange's sound, And which lovely seraphs are cheating around, O let your sweet melody chime on my ear, To cheer me along on my pilgrimage here.

LETTERS AND RECEIPTS.

William Thayer; Anna Eames; F. W. Evans; Nathan Kever, 50; Harvey Lyman & 50; W. Taylor, 25; Nathan Shaw, 50; E. Jacobs, 3; E. D. Smith, 25; (We now send the paper to Bro. Sterling and yourself. We wish all to use freedom in writing.)